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# **COTTAGER'S**

# MONTHLY VISITOR,

FOR MDCCCXXXVI.

VOL. XVI.



NEW SERIES.

#### LONDON:

PRINTED FOR J. G. & F. RIVINGTON, ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE, PALL MALL.

1836.

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# COTTAGER'S MONTHLY VISITOR.

## JANUARY, 1836.

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## ADVENT.

THE Church sets apart certain seasons to remind us of what our Lord has done for us, and of what we owe to Him for his mercy to us, and how we ought to show our sense of our obligations, and how we are to act, as those who are to live for ever either in a state of happiness or misery. But when the return of particular seasons calls our attention more particularly to the consideration of the subjects which they are intended to commemorate, we are not to suppose that those subjects are more important to us at one time than at another. They are equally important at all times; but such is man's evil nature, that those great things which concern his everlasting good are not his natural delight, and are therefore not kept in remembrance as they ought to be,—the church, therefore, by her divisions of time, is constantly striving to correct

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that evil inclination of man to forget his soul's best interest. At the season of Advent we are invited to think of our Lord's first coming into the world, and exhorted to consider how we may be prepared for his second coming—to judgment! Now, have we made the right use of this season which has lately passed? If we have, the great subject will be still on our minds: if we have not, it will become us to give our best attention to it now. The four Sundays in Advent supply us with four prayers (the Collects) which a true Christian will see to be proper subjects for his petitions, at every season of the year, and during the whole course of his life.

Let us earnestly pray, then, that God would give us his grace, that we may "cast away the works of darkness,

and put on us the armour of light 2."

That He would enable us "to embrace, and ever to hold fast the blessed hope of everlasting life, which he

has given us in our Saviour Jesus Christ 3."

That He would enable "the ministers and stewards of his mysteries to prepare and make ready his way,"—that they may be the instruments in his hands of "turning the hearts of the disobedient to the wisdom of the just,"—that, "at his second coming to judge the world, they may be found an acceptable people in his sight."

And that God would "raise up his power, and come among us, and with great might succour us,"—that He would, "by his bountiful grace and mercy, speedily help and deliver us, and enable us to run the race which is set before us,—since, in running that race, we are, through our sins and wickedness, so sorely let and hindered 5."

How needful are these prayers, at all times! How important it is that we should be sincere whilst we are offering them up! How essential that we should constantly so look unto Jesus, and meditate upon his first coming,—that through his forgiving mercy, and through the sanctifying help of his Spirit, we may be prepared to meet Him, when he comes again to judge the world.

Advent means coming.
 Second Sunday.
 Third Sunday.
 Fourth Sunday.

#### THE SINNER'S STAY.

What shall be the sinner's stay, on that great and awful day of our Lord's second coming, when we must all be judged according to our works? No man will say, that his works can bide the judgment. But Christ will answer for his people,—He knoweth his sheep, and they shall be taken by Him to dwell in his heavenly pastures for ever. But that the Lord Jesus may know them then, they must know Him now, and be known of Him. If, looking to Him as their Redeemer, they have turned to Him in true repentance, they are under the guidance of his Spirit,they are sanctified to his service,—their hearts are turned to the love of Him,-they delight in his service here,—they seek his glory,—their aim is, that their works may be such as He approves,—they are "new creatures in Christ Jesus,"—they are, by Him, prepared for his presence,—they are fitted to dwell with the holy inheritors of eternal life;—and there they will dwell. prince of darkness has no power to hurt the children of

But, let us examine ourselves in earnest, to see whether we are such,—whether our lives and conduct,—our words and actions,—our tempers and dispositions,—the object of our desires and pursuits be such, as to mark us for the people whom the Lord calls his own.

V.

#### THE LAW OF LOVE.

The love of God ought to be the motive from which we constantly act. When there is this right principle within us, it will soon show itself in all our actions, and it will influence all our thoughts. Our great wisdom is to seek for right principles. In no other way can we insure right conduct. And if a principle of love to God does lead us, and urge us, in all things, to seek to do his will,—then does this principle contain the whole of the law of God, and thus our blessed Saviour declares that, love to God, and love to man, are the sum and substance of "all the law and the prophets." If we love God with all our hearts, and minds, and soul, we shall ever try

to obey Him; and if we love our neighbour as ourselves. we shall be ever trying to do him good. We do not try to injure those whom we love: the golden rule of love to our neighbour not only keeps us from committing any sort of injustice and dishonesty towards him, but also restrains the tongue from speaking evil of him,—it keeps the mind from thinking evil against him. Thus, "love is the fulfilling of the law." The law of duty is written for us: we have the commandments. But those two tables of the law are summed up in this very short exposition of our Lord,-" Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." Here is the substance of the first table of the law, the first four commandments. second table, the six last commandments, contains our duty to one another,—"Thou shalt love thy neighbour as thyself." The compilers of our Catechism have summed up these two tables according to the teaching of our Lord,—" Love to God," and "love to man,"—" our duty to God," and "our duty to our neighbour." Let us not be content with *repeating* these,—let us seek for the spirit of *love* which they inculcate. Let us pray for the Spirit of God to graft this love in our hearts. us seek for that love of God, which shall produce in us true devotion, and sincere obedience. Let us seek for that love to one another, which shall suppress all unkindness, and every angry feeling, and shall teach us to ask, not how we may most indulge our own inclinations, but how we may best consult the good of others.

#### PATIENT CONTINUANCE.

THE cultivation of our tempers will be quite as irksome to us as is the cultivation of our understandings: indeed, no labours of the mind can be compared to the long and painful struggles with our bad passions and moral corruptions which we must go through; with our pride, our lust, our covetousness, our worldly mindedness. In doing God's will, and striving to purify ourselves from these, there is enough that is irksome, and ever will be, to our natural inclinations and feelings; for God is good

and we are evil. "If any man will come after me," said our Saviour, "let him deny himself, and take up his cross daily and follow me!" What is denying ourselves but doing what we do not like, because it is the will of our Master? What is taking up our cross daily, but finding and bearing some difficulty or other, which besets and would hinder us in the path of duty?

But it may be said, we cannot go on for ever doing what is irksome to us: we may try for a time, but it is impossible to continue such painful exertions. Here it is we feel the value of the Gospel promises, "That which the law could not do, in that it was weak through the flesh, God sending His Son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," that is, the love of God, and the aid of His Spirit, make us do, what, of ourselves, we are not able to do; help us to love, what, by nature, we may esteem, but cannot love. Even a heathen poet has expressed the fact, that love makes the hardest task easy. So he who loves God and Christ, finds in himself a stronger motive to what is good, than his natural desire to avoid it; and, though the weak and corrupt flesh still finds the duty painful, the regenerate soul finds the will of its Father most agreeable. You may not see the use of all the discipline through which God leads you. are not capable of seeing it. When our missionaries first introduced wheat into some of the South Sea islands, the natives, who had been accustomed to get all their fruit from roots of plants, and in a much quicker time, began, after a while, with great curiosity, to pluck up the corn, thinking the promised bread, which they supposed must grow upon the root, would now be quite ready to gather: but, when they found nothing there, and were informed that they must wait much longer, and would get their bread, after all, not from the root, but from some little seeds which must first ripen, then be ground down into flour, the thing was beyond their comprehension, and nothing but their faith in the superior knowledge and experience of the missionaries, prevented them from pulling up the whole crop, as occupying the ground uselessly.

So it is with the fruit of our trial here. We must work on in faith, even to the end of our lives. We must believe the knowledge and experience of others, who have lived to see the harvest, and know, and most deeply feel its value. We must work our work betimes, and God, in His good time, will give us our reward. "Cast thy bread upon the waters and thou shalt find it after many days." "In due time we shall reap, if we faint not." May God grant us grace to persevere, and whatever beguiles us from our Christian watchfulness, our dread of sin, our labouring after righteousness, may we count it all but loss for the excellency of the knowledge of Christ Jesus our Lord!

DR. Arnold.

Sent by Obscurus.

#### BEER DRINKING.

Many persons seem to think that beer makes a man strong for his work. I believe this to be a great mistake. At the time I write, there are a set of men employed in draining by task-work, in Richmond Park, who are patterns of English labourers. Hard as they work, from morning till night, and in all weathers, they seldom drink beer. They boil a large kettle of coffee in their little shelter in the park, and drink it hot at their meals. This costs them but little; but they do as hard a day's work upon it as any labourers in England, and have continued to do so for three years past, under all the disadvantages arising from wet and cold, to which a drainer is subject.

A proof of this may be found in Captain Ross's recent voyage to the Arctic regions. He says, that on a journey, attended with great difficulty and hardship, he was the only one of the party whose eyes were not inflamed, and who did not drink grog. He was the oldest person amongst them, and, for the same reason, he bore fatigue better than any of them. No better testimony to this is required, than the experience of the men who work at the iron founderies. This is the hardest work which falls to man to do: and so well do the labourers in this department know that they cannot perform it if they

1836.] MRS. MORE'S OBSERVATIONS ON HER BIRTH-DAY. 7

drink even beer, that their sole beverage, during all the hours of this hot and heavy labour, is water.—Jesse's Gleanings of Natural History.

#### MRS. HANNAH MORE'S OBSERVATION ON HER BIRTH-DAY.

THE following notice appears in Mrs. H. More's diary:-"February 2, 1803. My birth-day.—How little was my prospect, this day twelvemonth, that I should live to see it: I would enumerate some of the mercies of the past year; -raised up from a long and dangerous sickness—from a broken state of nerves and spirits—restored to a serene and resigned frame of mind-able to thank God, not only for amended health and spirits, but for the many comforts and alleviations of my long and heavy trial itself. But it has shown me more of the world, more of its corruptions, more of my own heart, more of the instability of human opinion; it has weaned me from many attachments which were too strong to be right. Amongst other mercies, I have been preserved from injury, when my horse twice fell under me. My schools 2 are not only continued, but God has raised up a powerful protector in the new bishop. He has enabled me to meet, without resentment, those whom I knew to be my enemies. He has given me a new and delightful habitation, and continued to me many friends; "Bless the Lord, O my soul." May I seriously renew my repentance for the sins of the past year, and enter upon a new course of holy obedience! I would also reckon it amongst my mercies, that I have so much time at my disposal. Oh! that I could spend it to the glory of the great Giver!"—Mrs. Hannah More's Life, vol. iii. p. 188.

Let every Christian consider whether this may not be worthy of their imitation. D. I. E.

<sup>. 1</sup> Number up, mention.

<sup>2</sup> Schools which she had kindly established near her for the poor.

She had just built a new house.

#### LETTERS FROM CANADA.

Gresford, Nov. 16, 1835.

MR. EDITOR.

THE following correct copy of some genuine letters from Canada were thought to contain passages which you might not disapprove of printing in your valuable "Cottager," and I hope they may not be wholly useless. The sight of the letters published in the last Quarterly Review has induced me to send these to you; but if emigration should not be a point which you wish to press, you will, I am sure, excuse the liberty I have taken.

I am, Sir, your obedient servant, M. N.

[We have certainly said little, in our numbers, on the subject of emigration, because we should be unwilling to urge any man to leave his native country, and encounter the risks and difficulties of a voyage to a distant land. These risks and difficulties are, however, far less than they were a few years ago; and there can be no doubt whatever, that an industrious, sober, and prudent family, may do far better in a country where labour is abundant, than in this country, where the number of labourers makes it, in many places, difficult to find employment. But let those who are desirous of emigrating bear in mind, that an idle, drunken fellow, will be ruined in North America quite as surely as he would in England; though an industrious and clever man may do better there than he can here. The remark of a hard-working man of our acquaintance does not settle the question as to the comparison between the condition of labourers in England and in Canada, but it is worth the notice of any individual: "Bless you, Sir, a sober man, who can work and take care of his money, may do well without leaving home, and he may save twenty pounds sooner than you'd think for. But an idle, drunken, careless fellow will do well nowhere."]—ED.

### To Mr. Thomas Devonshire.

Colney, Herts.

DEAR BROTHER AND SISTER,

After so long an absence, I feel inclined to favour you with a few lines, which leaves us all enjoying a

good state of health, thank God for the same! and hoping they may find you in the same state. The last letter we received from you was wrote in the last month of the year 1830, we received it the last day of December, 1832. We learnt from the contents of that letter that you were not acquainted with the death of your sister Hannah, who died of consumption the 5th of October, 1832. She bore her long illness with Christian fortitude, and died in triumphs of faith, and we have no doubt but her soul rests in peace. She left a husband and four children, two boys and two girls, to lament the loss of an affectionate companion and a kind and tender mother. This may be unwelcome news to you, but it's a debt we have all got to pay, and the sooner prepared the better. You requested to know the situation of your brothers. John is married, and has two little girls; William is married, and has one little girl: and I am married, and have two girls and one boy. We all live almost in call of one another. Hannah's husband is married again to his second wife, and lives half a mile from us. The old people are in good health, mother in particular is hearty and fat. As it regards your coming to this country, we solicit you in the strongest terms to come, and that immediately, for it would be a consolation to us to once more see you on the shores of Time. advise you to turn all your property into money, except your wearing apparel, not to bring any unnecessary luggage that would be cumbersome or costly. I would inform you that when you come we will let you have what land you want to work, until you can situate yourselves to your liking. And I have house-room enough,-you can stop with me until such time as you can get a situation of your own, or longer. As it regards the country. I make no doubt but you will like it; the fertility of the soil, the clearness of the climate, and the cheapness of all manner of articles, and the state of government, is pleasing to the minds of all foreign travellers. You write. it is difficult to come on account of your family being so large; let that be no hindering cause. If you are able to come, your family can be supported here easier than there; and when your boys come to be men, they can get land here but not there; and when you come, if you stand in need of assistance we will all help you a little, which will help you a great deal, and not hurt us. any. We would observe to you to come to New York. and from thence to Albany, and from that to Buffalo, and from thence to Port Stanley,—we live fifteen miles from there: we live one hundred and fifty miles from Niagara, we hear from there three or four times a vear-Uncle William is married to Betsey Donelson, and has five children; he is inclined to the consumption himself, the rest of them were all well the last time we heard from Mariah Corus is married to her second husband. and your uncle Corus still lives: your brothers' wives are all strangers to you. As you want to hear from your uncle Benjamin, Richard is married to his second wife. Frederic is married to his second wife, Nicholas is married. Joseph and James are married likewise. Your uncle Cudney is dead, and aunt Dolly still remains in the old homested. Aunt Susy and Hannah, grandmother Laurence, the old gentleman, and grandmother Clover, and the old man, and Polly Capp, are all dead, besides a number of our old neighbours. Your aunt Liddy still lives, and her family are all married.

Dear Sister, I would further observe to you, that we are blessed with Gospel privileges in this country, and as many others as the kind hand of Providence bestows upon mortals. Dear sister, you must excuse my negligence for not writing to you before; this is on account of my not being long settled, and had no place to invite you to come to. Dear sister, I pray you to peruse this letter deliberately, remember it comes from him who feels all that fraternal affection that a brother can feel for a sister, and I beg you not to decline the invitation we give you to come to this country, but to make preparation with all possible speed to come. We wish you to dispatch an answer to this, immediately after receiving it, to know the state of your mind, whether it is possible for you to come or not. I add no more, but still remain your affectionate brother, and will until death.

THOMAS G. M'PHERSON. HENRY M'PHERSON.

Westminster, Jan. 7, 1833.

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P. S. Direct to Thomas M'Pherson, North America, Upper Canada, London District, Township of Westminster, North Street, &c.

We invite you once more by all that is rational, to come if it is possible or in your power, if you have enough to bring you here; if it takes all you have got come, if you wish to come and share with us,

THOMAS AND EMELINE M'PHERSON.

My eldest girl's name is Phebe, seven years old and three months; the second William, four the 20th of November last; the next Eve, one year nine months.

DEAR SISTER,

I remember but little of you, it is so long since I saw you, but I feel an ardent desire to see you once more; I therefore solicit, beg and entreat you, by that fraternal affection that binds me to you, by the ties of nature, to come to this country: I will lend you all the assistance in my power to make you comfortable, if you stand in need of it, and so will all the rest. I remain single, without an inclination to marry.—This leaves me in good health, and I hope finds you and your family enjoying the same. I have flattered my fond heart with the hopes of seeing you in the term of two years at the outside; may God confirm my hopes, and bring to pass what I am anxiously waiting for. I remain yours,

HENRY M'PHERSON.

(All the above under one date and in one sheet.)

Westminster, Jan. 11, 1833.

DEAR SON AND DAUGHTER,

I take up my pen once more to write to you, hoping to find you both in good health, as it leaves us at present, thank God for it. We received your letter two years after date; it was delayed a year or more at Niagara, and then sent on by our place down to Sandwicks. Before we received it we had wrote two letters, and sent to you, which it seems you have never received, giving you a statement of our family, and the death of your sister Hannah; she died of the consumption, and has left four children, two boys and two girls, Margaret, Daniel, Amos, and Hannah Hulda; she gave Hannah Hulda to your

в 6

mother; but the greatest consolation to us is, that we have every reason to believe that she died in the full triumphs of faith. She died in the fall of 1827, and a funeral sermon was preached; the text was in Matt. xxiv. 44. "Therefore be ye also ready." Your sister Mary Anne has got better than ever could be expected. She is but small, but very smart, and enjoys good health; she is earnest in trying to secure the one thing needful, even the salvation of her soul. Charles and Daniel are both living at home. Charles was born in the year 1819, about the twentieth of March. I have got a good place of my own, and we are living very comfortably, and enjoy great privileges in this country, superior to what they were when you lest it. Your brother Thomas is married and is doing well, he has three children, Phebe, William, and Eve. John is married and has two children, Lavinia and Mary. William is married and has one child, Charlotte, and is like to have another soon: they all have got farms of their own, and are all living in sight of one another. Henry is not married as yet, he has some thoughts of going to study for a doctor. Your uncle Casper Coras, and your aunt Mary, are both well. Mariah Coras was married, and her husband is dead, but she has married again. Your uncle William Caselman enjoys his health very poorly, but your aunt enjoys good health, they have got five children. Your uncle Ben Picket is married again, and enjoys good health, and all the rest of the family as I know of. Your cousin Hannah Picket's husband is a poor, drunken, miserable fellow; her father has to support her and her children. I wish you to sell off what you have got, and come if possible to this country, as I think you can do better here than in England, and we will assist you as far as we can. Your step-grandfather and grandmother are both dead, and my father and mother are both dead, and Susan and Hannah are both dead. David Cudney is dead. My sister Lydia, Thomas and William live about twenty-five miles from us. Your mother has, since we received your letter, shed many tears, thinking that you are living in a careless state concerning your soul; if you have not already given your heart up unto God, I do most earnestly desire you to set about

it immediately, as life is uncertain, but death is certain; so try to secure your soul's eternal salvation, that if we never meet again in this world we may meet at the right hand of God, where parting shall be no more for ever. I wish you to write as soon as you conveniently can, and give us all the information you can, what you think of coming here or not. So no more at present from your loving father, mother, brother, and sister.

DANIEL AND EVE M'PHERSON.

Upper Canada.

#### SUBSTITUTE FOR TEA AND COFFEE.

SIR,

I was glad to see in your November number directions for making a substitute for Tea and Coffee, as I have always been of opinion that something might be got out of our fields and gardens, which would answer the purpose as well as what we get from the other side of the world. Indeed, we know it to be a fact, that much of what is sold for China tea, is a great part of it made up of English leaves; and there is no reason why we should pay the shopkeeper for this substitute if we can gather it for ourselves.

I do not know whether a tea made of the dried leaves of black current will, according to your correspondent's statement, make "a substitute for green tea, which very few can detect," and at this season of the year we have not an opportunity of trying, but I certainly mean to make the experiment on the very first young leaves of the black current that I can collect, having first taken the precaution to ask my doctor whether there is any thing unwholesome in them, or at least, not more unwholesome than tea. I suppose your correspondent means that the black current leaves alone are for green tea, but that, for common use, one part of dried leaves of black current. with four parts of the leaves of the common sloe, or plum, is better. I should think this would be a rough tea, and I should suggest that a few dried cowslip flowers would add greatly to the flavour, and give that sort of taste which is found in some of the superior China teas.

As to the substitute for coffee, this may be tried at any

time of the year, as the roots of the dandelion are too abundant at all seasons. I have made no trial of them, and cannot, therefore, give an opinion of their flavour, but I feel confident that this would be a most wholesome beverage; for it is, in fact, the same plant from which comes the Tarraxinum, so much recommended now by the medical men, especially in the early stages of consumption.

There are numbers of herbs in our gardens, such as sage, balm, &c. which would make far more wholesome tea than that which comes from China; but they have a strong positive taste about them, which few persons would like for constant use. As to coffee, we know that our own wheat burned answers well, and will suit. many persons better than foreign coffee; but I should think it well worth while to try the dandelion roots, as this can be done with very little trouble, and no expense: and would probably agree with many persons better than. coffee, and to others might be of great service, and I should imagine could do no harm to any one: but it is. not wise to try experiments on things of which we know nothing, without having first consulted some person in whose opinion we have confidence. Dandelion has, however, long been considered a most wholesome herb, and dandelion tea has been long used for scorbutic and. other complaints, but the tea has been made from the leanes.

#### CAUSES OF POVERTY.

It has been often said, that, where there is care and prudence, and sobriety and good management, there will not be much very distressing poverty;—and, though it would be insulting the poor to say that every case of poverty is brought on by the poor man's own fault,—yet it is, in truth, very often the case. The poor in Ireland appear to be in a state of much greater misery than the poor in England,—and there may be many reasons for this:—but Mr. Buckingham, in his lectures, has given one reason why the poor creatures in the neighbourhood of Dublin will be sure to continue in their present

wretched state, unless there is a change in their habits. The following is an extract from Mr. B.'s lectures:—

" POVERTY IN DUBLIN.-While in Dublin, my wife and I put up at the hotel in Sackville-street, and if we had never gone beyond its precincts, we should have returned with the idea that such things as drunkenness, want, and misery, were unknown, for we were surrounded by wealth, elegance, and courtesy. But my wife and I went out in a car, (that the people might not say we came as spies,) and proceeded to the liberties of Dublin, and we were petrified with horror at what we saw. conceive a street nearly half a mile in length, with not a door from one end to the other, but, if you looked within, you would see a pig, three or four fowls, a naked child or two, with the wretched mother looking as if water had not been near her skin for a month, while not a pane of glass is to be seen for yards in succession, but here a rag, and there a piece of pasted paper; and, in houses like this, it is not unfrequent to find eighty or ninety persons living together. Was this poverty? No doubt it was in part, but in the midst of all this squalidness and misery, you would see women coming out whose dress it would be impossible to describe, being composed of rags of all hues tied together by bits of cord here, and pieces of tape there, through which as they moved their bodies (and they were obliged to move them from the vermin which covered them), you saw their naked skin peeping out-yet even in this destitute state, with nothing worthy of the name of clothes to cover them, you saw them coming out with a bottle of whiskey in one hand, and a glass in the other. Where do they get the money to buy this? and is it possible that they can be any thing but poor while such improvident habits are pursued?"—Buckingham's Lectures.

There is a notion among English and Irish working people that great strength is given to man by drinking a quantity of beer;—and many labouring men who know that gin and other spirituous liquor will destroy a man's constitution, yet believe that beer gives them a great deal of strength, because it is made from malt (or at least should be), and there is therefore some of the nourish-

ment of corn in it,—yet this nourishment is very little indeed in comparison with what is to be found in solid food:—so that if a man spends that money in beer which he might have spent in bread or meat, he is making a very great mistake. It is true, however, that, besides the absolute nourishment of beer, there is something cheering in it; and what gives a man courage and cheerfulness for his work, may do him good: therefore, if a man can afford it, it may be well for him to take a small portion of wholesome beer. But if there is no strength without beer, how was it that the soldiers of ancient days were so strong and powerful, though beer was not known amongst them,—which was the case with the greater part of the people in former days;—and how is it that the people manage now, in the greater part of the world, where no such thing as beer is ever heard of? In many parts of the world, indeed, where grapes grow in abundance, the lowest of the people get a sort of thin new wine, which refreshes them, though it cannot have much strength in it,—and the Roman soldiers in former days were in the habit of carrying a little vinegar or acid wine, which they mixed with water, and made a cool refreshing drink. We consider beer to be a better beverage for a poor man, and we would not wish that he should be without it,—but we can never believe that a man is greatly strengthened by it, in the way that he supposes.

The following extract from Mr. Buckingham's lectures

"TEMPERANCE AND STRENGTH .-- Among the Arabs, the Persians, and the Turks, you do not meet with those undersized, rickety, consumptive beings which are so common in Europe—you do not meet with such pale, wan, sickly-looking countenances; their complexions are bright and florid, they are strong and vigorous, able to ride a hundred miles a day, and capable of performing feats which our professed wrestlers would not be able to do. I remember seeing a most striking instance of their powers. A band of men from the Himalaya mountains had come to Calcutta for the purpose of exhibiting feats of strength, and they were indeed perfect Samsons.

Their size struck me with admiration: I know nothing that I can compare to them; but perhaps some of you have seen the statue at the bottom of the stairs in Somerset House—it is Hercules leaning on his club, is about seven feet high, and looking like a being capable of executing the most difficult task—and such men were these wrestlers. We selected five men on board the Glasgow frigate, a similar number from one of the regiments, and likewise from an Indiaman, all fine picked men, and yet upon a trial of strength, it was found that the Himalava mountaineers were equal to two and three-quarters of the strongest Europeans. They could grasp a man and hold him in the air like a child; and, if they had not been under control, I am convinced they could have crushed him to death. I felt them, and I never felt such flesh in my life-it appeared rolls of muscle; and yet neither of these men had ever tasted spirit. I do not say that drinking water was the cause of this, but it serves to prove that abstinence from intoxicating drinks is perfectly compatible with the possession of great bodily power.—Buckingham's Lectures."

#### ADDRESS TO LYING-IN WOMEN.

THE following address, printed in the form of a handbill, has been sent to us by the husband of the benevolent lady who wrote it, and who is in the habit of circulating it among the females in her neighbourhood.

MY GOOD WOMAN,

It has pleased Almighty God to preserve you through the pain and danger of your lying-in, and to make you the mother of a living child; and now, when you must be most sensible of the mercy you have received, and of the comfort of again performing the services your family require, I wish to remind you of the duties you are called upon to fulfil. Whether this is your first child, or you have had any before, I would ask you, Have you ever seriously considered that when you bring a child into the world, you give birth to a being who must be for ever happy in heaven, or for ever miserable in hell, and that under God, you may be the chief instrument of leading it to

the one place or the other? If you consider these things, you will surely feel an earnest desire to bring up your children in such a way as to secure their everlasting happiness, as far as lies in your power; and I would parti-cularly press two or three points upon your notice, hoping that what I say may lead you to reflect upon the important duties connected with the name of mother, and, by God's grace, to fulfil them. In the first placea Christian parent will, as soon as possible, bring her child to church, that it may be baptized and made a member of Christ's Church on earth; and she will not do this without earnestly praying for the blessing of God upon the ordinance. She will remember our blessed Saviour's own encouraging words, "Suffer little children to come unto me, and forbid them not;" and she will thankfully accept his most gracious invitation for them. There is little more to be done for the child after this for some months, excepting such cares as its poor weak body requires; but as soon as the will and temper begin to show themselves, (which is sooner than we are apt to think) then is the time to exercise the watchful eye of a: mother. No evil temper must be indulged in the child: no frowardness allowed; no act of disobedience passed over; no bad habit suffered to get ahead. Parents are very apt to make playthings of their children, and even to be amused at habits and expressions which require careful correction: but we ought not to forget that those very things which now make us smile may be the beginning of vice and wickedness, and, though we now think lightly of them, may bring our children and ourselves to misery. Parents are especially bound to watch over their own conduct and temper. If they punish their children for perverseness, and falsehood, and disobedience, and give way themselves to passion and quarrelling, to lying, or the use of profane language, what good will their reproofs do?-We all know that these things are hateful in: the sight of God: but a parent is doubly bound to abstain. from them, not only for his own, but his children's sake. As soon as possible let your children go to school; it is a blessing which in this Christian land is open to all. Do not deny them the privilege of being taught to read God's

holy word. At school they are not only in the way of learning their duty, but they are out of the way of bad example, bad company, and idleness.—I am induced to commit these few lines to paper, in the earnest hope of suggesting thoughts which may not have come into your mind before, and with a sincere desire to promote your welfare here and hereafter, as well as that of your children: and I would conclude with entreating your attention to what has been said. When a mother so far forgets her duty as to neglect the care of her children's health, and leaves them to pine in want and dirt, is she not called a wicked and unnatural person?—but how light is her guilt compared with that of the parent who ruins the send of her child by her own bad example, or for want of timely reproof, warning, and instruction! For your own benefit, I would have you seriously read over and consider the Office for the Churching of Women, in the Prayer-Book. Poor women go to be churched, as they call it, but too often without sufficient reflection. They look upon it as a kind of ceremony which they would be sorry to omit, but without regarding it as what it is-asolemn act of thanksgiving to God for a great mercy received, and which they should endeavour constantly to remember. My good woman, think and pray over this paper, and may the blessing of God accompany it, and his Holy Spirit enlighten and instruct you in this and all other things, for Jesus Christ our Saviour's sake! A. B.

#### THE BRACELET.

THE following occurrence took place whilst we were, not long ago, sojourning by the sea-side: it naturally made some conversation in the neighbourhood; and a benevolent lady, who was acquainted with the particulars, sent us the account. We do not, however, wish to encourage our readers to expect to find treasures lying on the road,—for this expectation will surely fail them. Industry is the real treasure—the philosopher's stone that turns lead into gold.

"In a small village in Kent, near a fashionable watering place, a poor woman died suddenly, while in the act

of nursing her infant,—leaving her husband, a day: labourer, with a family of eight children in great distress. The sister of the poor woman, in these melancholy circumstances, rendered such assistance as was in her power. The day was fixed for the funeral, and it was the anxious wish of the poor man that his eldest daughter should follow her mother to the grave-but they were too poor to procure mourning, or decent apparel. The sister of the deceased was most desirous that the poor child should attend the funeral; but she saw how difficult it was to manage it. Her husband was likewise a day labourer of very slender means; she ventured, however, to purchase a stuff frock, in the hope that by hard labour and frugality, she should be able to pay for it; it cost her about seven shillings, and though this was a large sum for her to raise, she determined to try. As she was walking from her own cottage to that of her brother's, she saw something bright and sparkling on the ground-she picked it up-it was a bracelet with an ornamental clasp. A person passing offered to purchase it for a sixpence or a shilling; but she refused the offer. The day afterwards a bracelet having been lost by a lady, the town-crier offered a reward of two pounds. The poor woman produced the ornament, and gratefully received the reward, which enabled her to pay the debt, and left her a good handsome sum besides.

Dec. 9th, 1835. "E. S. L."

#### BULL-BAITING IN STAFFORDSHIRE.

THE officers of the Animals' Friend Society, in Staffordshire, have again endeavoured to protect the bull from being torn to pieces with dogs, for the amusement of a cruel set of men, and for the profit of a few disreputable publicans, who encourage such vile and cruel sports. Last week twenty more landlords were severally fined or imprisoned at Bilston and Wolverhampton (making nearly thirty in the whole), and the good and respectable people in the neighbouring towns and villages are overflowing with thanks to the institution for the pains it is taking to put an end to the disgraceful cruelty, which is

happily now practised in very few parts of the kingdom,—and which cannot be enjoyed, for a moment, by any one who has a Christian feeling, or a kind and benevolent heart. We are happy to learn that the respectable publicans in the neighbourhood oppose themselves to the continuance of this savage sport; though a few, from a love of gain, however ill gotten, encourage it. V.

# A LETTER UPON THE NEGLECT OF THE MORNING SERVICE.

IT must be observed that this letter is addressed to readers in country parishes, where it is the habit to attend the afternoon service much more than the morning:—in town parishes, the contrary is the habit. The arguments of Laicus apply alike to both cases.

"It is very distressing to me, and all serious persons, that our country churches are so empty at morning service. There are three or four reasons given for it, which may do very well to quiet consciences that are not of the tenderest; but when these reasons come to be calmly thought upon, they will be found to be very poor, or, I should say, very wicked excuses, for the abuse of the early part of the Lord's Day.

"My neighbour, John Wilkins, says he is so tired on

"My neighbour, John Wilkins, says he is so tired on a Sunday morning, that he cannot well get up by churchtime; 'And then you know, sir,' he adds, 'Sunday is the only day we can lie in bed a little longer than usual.'

"Will Thompson always goes to church in the afternoon, to hear the sermon, which he cannot hear in the morning, because there is none at our church; and Will thinks there is nothing half so good in the whole service as this sermon; and, therefore, when there is none, he hopes he may stay away from church without much blame.

"Tom Johnson, who is an industrious farmer, goes to church almost always in the afternoon; but on the Sunday morning he has, he says, to look after his sheep, and they must, says he, be looked after too, so that he can by no means manage the morning service; besides

he, like my friend Will Thompson, is very fond of the sermon.

"Then again, there is Ben Brown, in a neighbouring parish, where there is a sermon both morning and afternoon, and he says that his reason for not going in the morning is, that he thinks as he leads a pretty regular and sober life in the week days, and goes to church with his family every Sunday afternoon, that he cannot but think that must be enough, 'for,' says he, 'you know, sir, people get tired of praying as well as other things; and when they do, their prayers can be of very little use to them.'

"Now, my dear neighbours, these excuses, as I said before, are all very well for consciences that are none of the tenderest, but they are, to my mind, so many proofs of the truth of that Scripture, which says, 'The heart is deceitful above all things.' How can a man who says he -believes that God sent his Son to die for his sins, presume to think, that he can serve God just as it suits him, and be blameless; for if God did truly give his Son to death for his salvation, surely it is the deepest ingratitude in one who believes this, to do as little, instead of as much as he can, in the service of God. I do not mean to say, that men will go to heaven merely because they go to church, for nothing that we can do will save us. for Christ alone is the hope of sinners; but I do say. that there can be very little love for Christ, in those who make excuses for keeping away from that sacred place, where He has promised to be when two or three are gathered together in his name.

"Then, as to the excuses of my friends, who say there is no sermon in the morning, I would remind them, that they ought to go to church to pray, as well as to hear sermons; and that, with submission to them, they never were in a church, either morning or afternoon, that they did not hear two sermons, not to be sure of the minister's writing, but from the pen of those who spake as they were moved by the Holy Ghost—as Moses, Job,

David, Isaiah, and the rest of the prophets.

"But all church people must hear sermons from a

greater than these—even the sermons of Jesus, which the minister is bound to read to them out of the New Testament, besides sermons which he must, in the course of his duty, read to them from St. Paul, St. Peter, St.

James, St. John, and St. Jude.

"So you see, my neighbours, the excuse about the sermon will not do at all. As to the excuse of my friend who likes his bed better than church, I can say no more than this, that his love for his Saviour is so slight, that he is no disciple of his; for he that loveth even his father or mother more than Him, cannot be his disciple. The excuse of my friend, the farmer who must look after his stock, is very easily settled in the same way,—he loves his business better than Christ, and therefore he cannot belong to Him. And as to my friend who would get tired if he went to church twice, and who would compound for all the morning services by going in the afternoon, and leading a regular life in the week-days, his excuse is a very lame one indeed, for it makes him out to be one who is very 'faint,' and does not wish to 'pray always,' and who forgets that his regular life will not make up for his neglect of Christ, to whose Spirit he is indebted for every good quality he has, and an increase of which he is certainly not very anxious about, for if he was he would always go to the place where that Spirit is especially promised. Moreover, a life in which piety is not the first part, is not a regular life according to the Christian rule. "A LAYMAN." Christian rule.

We are glad to find our correspondent pressing that truth, which is not sufficiently considered,—that a great portion of our church service consists in readings from the Scripture, which may be considered as sermons;—and thus our service is complete without any particular exhortation from the pulpit,—for there is prayer and praise, and reading the Scripture, whenever we meet together. Still, however, much good is often produced by means of "the sermon:" and we are therefore always sorry when the congregation is dismissed without one.—ED.

RECULVER.



#### THE GAZETTEER. No. 21.

#### RECULVER.

In passing down the river Thames, the passengers, as the steamers approach Margate, see, on their right hand, the ruins of a church, with two steeples. These are commonly called the Two Sisters, from an old notion that this church was built by two sisters.

Our readers are aware that after this island was invaded by Julius Cæsar, the Roman Emperor (a little before the time of the birth of Christ), the Romans continued to make conquests in Britain, till they got possession of the greater part of the island: and they continued here for about four hundred years, till the time indeed when their own country was attacked by immense bands of fierce invaders, and they could no longer afford to leave their large armies to defend Britain, or any other of their distant colonies. It was after this that the Saxons became possessors of Britain, and continued in possession nearly as long as the Romans had done. Now, as the Romans were so long settled in this island, it is natural to believe that, even at the present day, many marks and signs should remain of these ancient inhabitants. And we do find this to be the case. Many plain and decided marks of Roman encampments remain, which may be clearly traced; and many Roman coins, rings, buckles, belts, bridles, spoons, needles, pieces of armour, &c. are constantly found. In the situation which we are describing there was formerly a Roman station; it was called "Regulbium," from whence is derived the present name of "Reculver." That part of Kent which is now called the "Isle of Thanet," was formerly really an island, and ships passed along the channel of the sea which then extended from Sandwich to Reculver. In this channel there was a harbour for ships. The old ruined castle of Richborough (called by the Romans Rutupium) was the fort which guarded the entrance by Sandwich; and the fort of Reculver guarded the entrance of the river Thames. On the Reculver side, the sea has made such great encroachments, that the ancient port is now under water,

though remains of what it was may occasionally be seen at low water. The ruins of the church stand on high ground, but so washed by the sea that the whole will probably be soon washed away.

#### ACQUAINTANCE WITH GOD.

BRETHREN beloved, there is no such thing as looking death in the face with a holy and yet humble boldness, without an acquaintance with God in Jesus Christ. Acquainted with God we must be; but we cannot be acquainted with him as the Prince of Peace, the eternal and all-sufficient good,—we cannot live to any really good purpose on earth,—we cannot die in any good hope,—we cannot enter the glories of heaven, except we are first made humble disciples in the school of Christ. Thus, the best blessings, temporal, spiritual, and eternal shall be the portion of that man alone who is scripturally acquainted with his God.

If I speak to the sinner, who has been buried in this world's gains, in pleasures, in honours, and has lived without God in the world, I urge upon him the divine command, "Acquaint now thyself with God." Begin at this very hour,—now is the accepted time,—now is the day of salvation. Throw down your arms of rebellion, and join the standard of the cross now, and all will be well. Commence from this very hour to study the revelation of God's word. Study his character, his ways, his laws, his redemption, his offices of mercy, his love, his patience, his pity, his faithfulness. The Holy Spirit is promised to guide us into all truth. Urge the fulfilment of this promise to yourselves, in faithful, persevering, spiritual prayer. The Saviour invites the humble scholars of every age, and of every class, to himself,-"Come unto me, all ye that labour and are heavy laden. and I will give you rest."

Acquaintance with God demands a walk of light and holiness. Acquaintance with God brings with it its own reward. But acquaintance with God brings with it the highest and holiest responsibilities. You must not be conformed to this world, but being transformed by the

renewing of your minds, prove what is the good, and acceptable, and perfect will of God. This is the lesson given by the great and generous Master of the Churches. May we enjoy its fulness of blessing throughout eternity!

Rev. H. F. Fell, Sent by F. C.

#### CHRISTIAN WATCHFULNESS.

THE Christian is described in the Scriptures as "the temple of the living God" Now where the holy God takes up his abode, surely that heart must be sanctified. and set apart from every common use, and wholly devoted to his service. But can God and the world reign in the same heart, or as it were reign by turns? Shall we admit the Lord of glory in the morning, and shut Him out in the evening? for we are well assured that He will not go with us to any scene of folly or dissipation. cannot be a proper place for a Christian, where religion is the thing that must not be named; and where even something in our hearts will tell us, that such subjects are out of place. Besides, it seems but mocking our Father which is heaven, to say, one hour, "lead us not into temptation," when we have coolly made up our minds to rush into it the next. From the evil of such a temptation, can we hope that he will deliver us? "Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open to him immediately." Now you would not choose that your Lord should come for you, while engaged in amusements of a worldly, sinful, or even doubtful character; nor would you feel, that he found you watching; nor would you be ready to "open immediately;" you would rather ask time to collect your scattered thoughts, and trim your wasted lamp.—Chiefly from a Letter by Miss Graham.

Sent by S. P.

#### THE BIBLE OUR ONLY SURE GUIDE.

What right, it may be asked, have we to suspend or modify, according to our own notions of expediency, the

laws of that religious faith which we profess to receive as coming to us from God? It is by this very mode of relaxing the strict letter of our duty, that the whole system of public morals becomes deranged. Men do what they see their neighbours do. They follow the example of others, and are quoted again as examples in their turn. They look abroad, when they should look into their Bibles, and into their own breasts. It is by each individual supposing that his own solitary example can be of no avail, and considering rather his position in society, than his connection with his Maker, that something very like heathenism continues to linger in countries nominally professing the religion of the Gospel. There is one, and only one, safe practical rule for every Christian to pursue. Let him keep watch over himself: let him strive by God's grace to maintain his own Christian purity; nor, because his neighbours may neglect their duty, think himself, therefore, justified in dispensing with his own. The example of such a person, though, in fact, but a secondary consideration, each man's foremost object being the working out of his own salvation, will assuredly be a light and blessing to all around him: should it have the effect of inducing others to pursue the same course, the temporal benefit is at once gained, and the peace of society at once established: should it fail in producing that result, still he who thus performs his duty to the utmost, has one great consolation, that, be the usages of the world what they may, he is no longer answerable for the continuation of those crimes, of which. by adopting the contrary principle, he would have made himself a partaker. — Dr. Shuttleworth. See Original Family Sermons. — Sent by AN ANONYMOUS CORRES-PONDENT.

## OPPORTUNITIES OF USEFULNESS.

How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness! Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any." Good is done by degrees.

## 1836.] PLAN TO ENABLE A LABOURER TO KEEP A COW. 29

However small in proportion the benefit which follows individual attempts to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.

Crabb's " Gipsies' Advocate."

PLAN FOR ENABLING A LABOURER TO KEEP A COW.
MR. EDITOR.

THE unquestionable success of the allotment system would lead us to hope that it may be extended yet farther, with no less benefit to the agriculturist than to the labourer. I beg to submit to you a scheme for the reduction of village poor-rates; its object being to enable every labourer to keep'a cow, and so place him above parochial relief. And I shall feel greatly obliged by any animadversions which you or your correspondents may think proper

to bring forward.

Before making the experiment in any village, there ought to be established an insurance, for the purpose of indemnifying cottagers against the loss of their cows. Several of these, in my own neighbourhood, (doubtless in many others,) have been found highly beneficial. In one of them, with which I am connected, every member, paying five shillings entrance, and fifteen-pence quarterly, is entitled to receive eight pounds on the death of a cow, provided a committee of the members impute no blame to the owner. This is far better than the old petitioning custom, to which there are many very serious objections, such as loss of time, loss of independence, inadequacy of contributions, (arising frequently from previous instances of fraudulence), and many other like evils.

Let us suppose, then, such an insurance established, and that a land—owner has two grass closes at liberty, of about thirty-five acres each; the present rent, say thirty shillings per acre. Suppose, also, twenty honest and industrious labourers desirous of occupying the same, which is allowing three acres and a half for each cow. The fields to be pasture and meadow alternately; and the

<sup>&</sup>lt;sup>1</sup> This quantity of land, I am told, if divided, would find one cow both pasture and hay.

C 3

allotments (to prevent all disputes in mowing) to be defined by short posts driven into the ground. So far, so good. No expense in making fences, &c.

But, how are the cows to be raised?

Thus: on condition of every occupier paying 40s. per acre, (or 3l. 10s. half yearly,) the landlord to find him ten pounds towards purchasing the cow, and also to pay her entrance, as aforesaid, and quarterly insurance money.

Let us see how far the landlord can do this, without

detriment to himself.

In the first place, 2051. the purchase and entrance money of the cows, must be borrowed, the yearly interest of which, at five	£.	s.	ď
per cent. will be	10	5	0
Secondly, the annual insurance of the cows will amount to  And, if the landlord's be only a <i>life</i> interest, he ought to insure the above sum, payable at his death, which, at the age of		ŏ	ŏ
thirty-five, cannot be effected under	5	15	0
Total outgoings	21	0	σ
The proposed annual rents, 20 allotments, (or 70 acres,) at			
40s. the acre, amount to	140	Ð	ø
The present, at 30s. the acre, to			0
Increase of rents	35	0	_ 0
Deduct outgoings	21	0	0
Remains for losses, contingencies, &c	14	0	4
			=

So that, the rent being increased one-third, twenty labourers are provided with cows, their entrance and insurance money is paid, and the owners are no longer chargeable to the parish.

As for the payment of the rent, is not the cow good

security?

And the poor-rate money, now expended uselessly in sending crowds of people on the roads, will it not find employment for the cow keepers on the farmers' land?

Will not, therefore, the labourer and agriculturist be mutually benefited by the above application of only

seventy acres?

These questions, sir, are submitted to the judgment of yourself and your readers; in the hope that whatever is erroneous in the above scheme, will receive its due ex-

posure. We have reformed the Poor Laws, as affecting the idle and incorrigible: wherefore should we not also reform them, with benefit to the willing and industrious? Why should not every steady hardworking man have his cow? What can the above appropriation of seventy acres matter to the principal cultivators of a parish, which is probably twenty-five or thirty times that size? The recent parochial bankruptcies in Bedfordshire and elsewhere, are a startling lesson on the late ruinous poor-rate system. The aged and infirm, it is our duty to maintain by contributions. But let all able-bodied men, according to their capacity, have land. Give every father of a family a stake in our agricultural interests. Remove, as much as possible, that grievous burden from the soil, which benumbs the energies of the farmer, while it depresses all spirit of industry and independence in the labourer.

ALFRED.

We think the above proposition well worthy the consideration of the friends of the labouring classes. We had, on the first reading, some little hesitation as to the propriety of publishing it in our work, as it applies rather to the patrons of cottagers, than to cottagers themselves. We have, however, laid aside our scruples.because we know that our work, though we have more particularly the cottagers in our mind whilst we are preparing it, has, in fact, a very extensive circulation among the higher classes,-moreover, the letter does apply in part to cottagers, and is intended for their good, -and is well put together. We confess that we have ourselves considered one excellence of the allotment system to be, that its operation is not extensive,—that the portion of land is not greater than a man or his family can attend to without losing a single day's work:—the produce of a small garden should be a clear gain to a labourer, in addition to his weekly earnings from his employer. When the portion of land has been extended from a rood or two to a few acres, the same success does not seem generally to have attended the experiment: the occupier gets to be something like a little farmer, and cannot manage the land without considerable expense and risk; and being, moreover, induced to give up his daily work and wages

as a labourer, he often finds, to his cost, that the farmer has sometimes less clear gain than the man who works for him. We do not, however, deny that there are many exceptions to this rule, and many instances of very successful industry in the occupiers of small portions of farming land. In truth, industry, and prudence, and good management, will succeed under almost any conditions. The plan of our correspondent does, however, provide against risk, by the insurance of the cow;—and the risk and constant outgoings are much less on pasture than arable land. We therefore think the plan of "Alfred" well worthy the consideration of those who may have the means of bringing it into effect.

## COTTAGE GARDENING.

THE following account of the management of a cottage field and garden will, I dare say, be interesting to many

of your readers:-

The land, which is not much more than an acre, was leased many years ago to a collier, near Shrewsbury, who has six children; one part of it is laid out in a garden, the rest, consisting of sixty-four poles, is devoted to wheat and potatoes; and as these two crops are raised in a way

that is very unusual, I will now describe it.

The management of the ground is in great measure left to the wife; the husband doing little more than assisting in the digging after his hours of labour. The sixty-four poles are divided into two nearly equal parts, one of which is sown with wheat, and the other planted with potatoes, in alternate crops. The ground is dug for potatoes in the months of March and April, about nine inches deep. The potatoes are planted in rows about twelve or fourteen inches apart, and the sets in the rows about four or five inches apart. Of course this takes a long time—generally ten days. Dung is laid in at the bottom of each row. When the potatoes come above ground, the weeds are destroyed by the hoe, and the earth laid upon both sides of the shoots; and this is repeated from time to time as the season may require. Hand-weeding is also used when needful. In October,

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when the potatoes are ripe, the good woman takes off all the stalks or haulm of the potatoes, which by the help of her pig is made into manure. She then goes over the whole with a rake, clearing away the weeds, and before taking up the potatoes, she sows her wheat, being careful not to sow more ground than she can clear of potatoes in the course of the day. They are taken up with a three-pronged fork, and in doing this the wheat-seed is covered deep. The ground is left quite rough, the winter frost mellows the earth, and by its falling down, much strength is given to the wheat plants in the spring. She uses no dung for the wheat; but her crops have been of late years always good—better than the general average of the county, and raised with little or no expense.

Her manure is produced by her pig, who has the straw of the wheat as well as the potato stalks for litter. She also collects all that she can from her house, from the scrapings of the roads, &c. It is made into a heap, and turned, before it is put into the ground for potatoes.

This plan of alternate wheat and potato crops, the good woman has practised for thirteen years with great success; but it is only during the last six years that she has got rid of the ploughing and harrowing. For this she used formerly to depend upon the assistance of the neighbouring farmers: and as they could not find time for her work till their own was done, her land was seldom ploughed in proper time or season. Now she is independent; the planting of the potatoes, and the mode of taking them up, being sufficient to prepare the land for wheat, which she generally sows herself about the middle of October; and, as I have said before, with very good success.

Hoping that this account may prove acceptable to some of your readers,

I am, Sir, your obedient servant, A well-wisher to the Cottager's Garden.

We fancy that we have read an account like this, in the reports of the Society for Bettering the Condition of the Poor, and that it is in one of our early numbers, to which (being from home) we have not now the means of referring.—ED.

ROYAL HUMANE SOCIETY FOR THE RECOVERY OF PER-SONS APPARENTLY DROWNED OR DEAD.

THE most approved method of treatment may be had gratis by subscribers, on application to the secretary. Twenty-four persons were saved from drowning during the last bathing season, by the Society's men, at the Serpentine, and perfectly restored at the new receiving house, in Hyde Park. And at the last monthly meeting of the Committee, several persons were rewarded for rescuing individuals from drowning in the other parts of the metropolis during the last month.

<sup>1</sup> Patron and Patroness—The KING and QUEEN. President—The Duke of NORTHUMBERLAND, K.G.

## SELECTIONS FROM DIFFERENT AUTHORS.

LET no man think it too much to require at the hands of men, at one and the self-same instant, both to attend their calling and their prayer. For the mind of man is a very agile and nimble substance, and it is a wonderful thing to see how many things it will, at one moment, apply itself unto without any confusion, or hindrance. Look but upon the musician: while he is in his practice, he tunes his voice, fingers his instrument, reads his ditty, (the words,) makes the note, observes time; all these things at one and the same instant, without any distraction or impediment: thus should men do in case of devotion; and in the common acts of our vocation let prayer bear a part.—Hales, of Eton.

"Holiness, without which no man shall see the Lord." (Heb. xii. 14.) To be holy is to be separate from sin, to hate the works of the world, the flesh, and the devil, to take pleasure in keeping God's commandments, to do things as He would have us do them, to live habitually as in the sight of the world to come. Why cannot we be saved without possessing such a frame or temper of mind? I answer as follows: that, even supposing a man of unholy life once suffered to enter heaven, he would not be happy there, so that it would be no mercy to permit him to enter. Heaven is not like this world. If a man without holiness (supposing it possible) were admitted into

heaven, doubtless he would sustain a great disappointment. Before, indeed, he fancies that he would be happy there, but when he arrived there, he would find no discourse but that which he (perhaps) ridiculed on earth. He will see that God whom he could not bring himself to think of on earth. Ah! he could not bear the face of the living God. The Holy God would be no object of joy to him. None but the holy can look upon the Holy One; without holiness no man can endure to see the Lord.—(Newman's Sermons.)

Whatever may be our state in this world, whatever be our blessings or our trials, we are, as Christians, in a course of spiritual training, - we are, as disciples of Jesus, under the guidance of His Spirit, perhaps to be made perfect through suffering, perhaps to triumph through thankfulness, perhaps to go to rest after having been the instruments of bringing many souls to glory, perhaps to remain unnoticed and desolate, yet by the cheerfulness of patient submission to put on more and more the mind which was in Christ Jesus. Many and different are the ways in which we may be called upon to do the will of God, - yet, in all, it is one and the self-same Spirit who helpeth our infirmities, and who will never leave us nor forsake us. And what do we gather from all this? Simply thus much—whatever be our faith, whatever be our hope, still if we are not seconding, as it were, the gracious purposes of God to our souls—if we are not making progress in this our spiritual training, we are less than the least in the kingdom of heaven. For here must ever lie the practical part of religion. If a man slanders his neighbour, or cherishes malice, or turns a deaf ear to his poorer brother, or encourages high thoughts of himself, he may, perhaps, believe the truths of the Gospel, he may think he has a good hope through grace, but he cannot so far blind himself as to fancy that he is advancing in the school of Christ. He cannot, for instance, compare his thoughts and doings with the description of Christian charity, as it is given in the 13th chapter of St. Paul's first Epistle to the Corinthians, without feeling that he is not going on to perfection,—that he is resisting the Holy Ghost, and quenching the Spirit of grace.—Bramston.

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## EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

It is stated, that nine out of ten of the American vessels frequenting the port of Liverpool sail without ardent spirits on board, and the crews are perfectly satisfied with the change. Coffee is the substitute provided.

CAUTION.—A little girl was lately scalded to death, by drinking hot tea out of the spout of a tea-pot, whilst her mother's eye happened to be turned

another way .- Globe.

The Allotment System has been subjected to a trial in our own neighbourhood. About twelve months since, a piece of land in Charlcombe parish was taken by Mr. Lowder, of this city, and let to 56 persons, occupying a quarter of an acre each. Notwithstanding the tenants were neither gardeners nor country labourers, but consisted of masons, shoe-makers, and mechanics, living in Bath; and notwithstanding the land was poor and highly rented, being so near a city, the occupiers have, with the aid of a subscription to purchase manure for them at the outset, received one crop, and greatly improved the condition of the land. The first year has been, of course, one of great difficulty; the land was rough and heavy, and required much labour, and many of the tenants had been long out of employment. The result of the first year has been as good a crop of potatoes as could have been expected—about 80 sacks per acre. The land is now brought into fair tillage, and, in the course of a year or two, will no doubt be wrought into a high state of cultivation.—Bath Gazette.

The General Annual Meeting of the Hants Agricultural Society was holden in a field near St. Cross, on Wednesday, July 1. The prizes were

adjudged as follows:---

The President's premium of 20 guineas for letting the greatest quantity of land in small allotments to agricultural labourers—Rev. C. E. Lefroy, Ewshot House.

To three labourers who have supported their families without parochial relief—1st. Wm. Croucher, 5 sovs.; 2nd. Thos. Jackson, 3 sovs.; 3rd. Wm. Hooper. 2 sovs.

To the shepherd who reared the greatest number of lambs-John Rose,

shepherd to Sir Thomas Baring, Bart. 51 .- Salisbury Herald.

A servant girl was burned to death, last week, at Hulme, Lancashire, through mending her stockings in bed, and dropping asleep. Two of her master's children, who slept with her, narrowly escaped destruction.—

The same.

#### NOTICES TO CORRESPONDENTS.

We have received the communications of T. E. B.; L. S. R.; G. P.; A Friend to Temperance Societies; E. A.; M. A. B.; A Layman; A. H. S.; F. M. K.; J. C.

The number of articles sent to us on the subject of the New Poor Law, makes it difficult for us to select. Mr. Wickham's little work, called "The Old and New Poor Law," and Mr. Leslie's "Letter to the Industrious Classes," give some most useful statements:—and we trust that the poor will find that the alteration will, in the end, be much to their advantage,—though there will at first be some cases of hardship, which ought to be treated with great tenderness.

# COTTAGER'S MONTHLY VISITOR.

## FEBRUARY, 1836.

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# ON THE EPISTLE FOR THE SEVENTH SUNDAY AFTER TRINITY.

#### ROMANS vi. 19.

Though the will of man has been left free to choose whom he will serve, whether God or Satan, yet such is the sinfulness, as well as weakness, of our nature, that we are generally most inclined to the service of the Evil One, who strives, by all the arts of which he is master, to lead us captive to his will. Though his service is a hard bondage, and his wages shame and misery in this world, and everlasting torment in the next, yet thousands have chosen, and still choose, to enlist themselves under him, forsaking that Heavenly Master whose service is perfect freedom, whose wages are a peace which passeth understanding, and a crown of glory which fadeth not away. This fatal choice is as contrary to reason as to the religion which we profess; for do we not, in the vows mad-

for us at our baptism-(vows, which we are bound to take upon ourselves when we come to age,) promise to renounce the devil and all his works, and to continue Christ's faithful soldiers and servants unto our lives' end? We can in no other way account for the strange delusion which impels men thus to throw away both their present and eternal happiness, than in the manner by which it is accounted for in Scripture-" The god of this world hath blinded their eyes." No man would willingly choose what he foresaw, and knew, would prove his greatest misery; but Satan can so well disguise his deformity, he can so artfully persuade his poor victims that they are following good, though evil is present with them, that it requires no small portion of wisdom, as well as of watchfulness, to escape his snares. We see not our danger, till we are entangled in the net. We catch the glittering fruit which he holds out within our reach, and find it to be bitter as wormwood, and poisonous as the venom of a serpent. Shame and sorrow alone remain: the shortlived pleasure is gone: death and hell seem ready opened to devour us, when we awake from our dream of fancied enjoyment. Such is the portion of the slaves of sin. O let us change the fearful picture for one which will fill us with joy and hope! Let us mark the course of the faithful servant of God-see him patiently bearing the present hardships and sufferings which his Master may call upon him to undergo, cheerfully enduring toil, selfdenial, unjust reproach, and even death itself, rather than depart from the path of God's commandments. Be his station in life what it may, he learns therewith to be content, and diligently seeks to fulfil the duties of it. difficulties and dangers he lifts up his heart in prayer to Him who can and will deliver him out of them. He is watchful against the enemy of his soul, and neglects not to clothe himself in that armour wherein alone he can stand against him. To the world he may seem, like his blessed Master, to be a man of sorrows, and acquainted with grief; but he has, within, a joy which the world cannot give. The peace which flows from his union with Jesus, who left that blessed gift to His true disciples. fills his heart and mind. He goes on conquering and to conquer. His path is like the shining light, which shineth

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more and more unto the perfect day. See him on his death-bed, full of humble yet assured hope-resting on the staff of the Shepherd of Israel, ready to depart, having finished his appointed course. He already sees heaven opened and Jesus at the right hand of God, waiting to receive him into glory! Who that reflects, but for one short moment, on the vast, the unspeakable difference between the servants of these two masters. can hesitate in his choice to which class he will belong? But let him not stop here. He must not make the choice in his own strength; for, if he venture unassisted to fight against Satan, he will surely fall. He must seek the help of that Holy Spirit which is promised to all that ask it. He must persevere in prayer—he must gain the victory over his own sinful lusts and passions—he must shun every thing which may lead him into temptation—he must study the perfect pattern of Jesus, who was ever found doing the will of His Father. To that perfect pattern he must seek, day by day, to be conformed—to encourage him in the race set before him. he must dwell upon the words of Jesus-" Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on His throne 1."

## THANKFULNESS FOR SPIRITUAL MERCIES.

MR. EDITOR,

PRAYER and praise, to the Christian, are delightful exercises, and a continual feast, "forms of godliness" which yield much happiness, as a right obedience towards God, and the offerings of a thankful heart; but it is possible that much devotion may be built up, and look fair, which will fall into dust, and bring shame, if not ruin, on the soul.

The following extract from Traill's Throne of Grace is sent to your Visitor, that the reader may ask himself this question: Which have I been most thankful for, my daily bread, or "the bread which cometh down from heaven?"

"How do you think the Lord will take unthankfulness for special mercy? How many hath the Lord to give in this charge against? I never gave thee a night's rest, but thou gavest me thanks for it in the morning; but I have by my mercy raised thee up to newness of life, and I was never thanked for it. I never fed thy body but thou didst bless me for my bounty; but I have given thee my Son for the bread of thy soul, but no praise for this gift. When thou wast near death, I did in mercy restore thee, and I was praised for it; but special mercy hath delivered thy soul from eternal destruction, but when didst thou praise me for that?"

S. P.

## PROTECTION AGAINST COLD.

At this time of year people ought to be very careful to suit their clothing to the season, and thus to guard against catching cold. The chest, in particular, ought to be well guarded. A piece of good wash-leather, big enough to go quite across the chest, is an excellent guard against cold. If a slight cough is taken, and some pain or tightness is felt across the chest, it will often be removed, in a short time, by the above application. It should be worn next the skin; and it need not be despised even by those who already wear a flannel waistcoat. If the leather be damp, warm it well by the fire. A piece of thick coarse brown paper warmed and worn next the skin is thought, by some, to be as good as leather. Any one who is going to meet the wind on a very cold day, will be surprised to find how much a large piece of brown paper will guard the chest, and consequently be a protection against cold, especially for those who have delicate lungs.

## FORCE OF CONSCIENCE.

We sometimes hear, or read, of cases in which persons who have been led by compunction, or the stings of conscience, to make restoration of certain possessions, or moneys, which they have improperly, and by unjust means, obtained, to persons whom they have thus injured. In such cases there is much that deserves attention.

When they come to our notice, there is something in them very gratifying to the thinking mind. It shows. at all events, that in such persons conscience is alive; and. if its dictates be properly directed, the result may be fruitful of much more good. But we may also, I think, trust, that in some instances such acts of restitution are the consequence of a general change of heart and character. No repentance, we know, is, or can be sincere, which has not in it a disposition to make such amends. If, when in a worldly and irreligious state of mind, a man may have taken advantage of his neighbour, and made by him unlawful gains, it is an evidence absolutely necessary to prove his sincerity, that he be ready to restore, as far as he can. what he has thus gained, and to make amends to the utmost of his power for any injury he may have done. When, therefore, we hear of such examples of restitution as those of which we have been speaking, it is not, perhaps, too much for the Christian to hope, that they are sometimes proofs in the persons, of a good religious change having taken place, or then going on. I shall add here two more instances. And I do so with the more pleasure, because they refer to acts of injustice which are, unhappily, too little considered to be acts of injustice by the generality of mankind. I mean, where people defraud the taxes. Many persons think it all fair if they can escape paying what they know to be due to the tax-gatherer, and therefore that it is no sin to do so. Many would not cheat a neighbour, or indeed any individual, of the least farthing, if they knew it; but to avoid paying a tax, they say, and perhaps think, hurts nobody. But this is false, very false! Only attend a moment, and I think I can make it plain to you: a certain amount of taxes must be collected somehow to pay the king, the army, and navy, and other services and requirements of the state. If, therefore, you do not pay your due proportion and share of this sum, some one else must pay more than his share; more taxes must be laid on, for the money must be had somewhere: therefore some one else will be taxed for what you ought honestly to pay, and consequently you, in fact, dishonestly injure that person. In other words, you do sin against him, and against God. Besides God says, "Render to all their due, tribute," &c. It is pleasant then to find that when persons have thus acted dishonestly, their consciences leads them to do right, and make them restore what they have unlawfully saved or gained. Of this the following seem to be two instances in point. D. I. E.

An advertisement appeared in the Morning Post of Monday, wherein the Chancellor of the Exchequer acknowledges the receipt of 700l. from some unknown person, who requested it to be applied to the public service, and who signs himself "Quits."—A short time ago a similar advertisement appeared, wherein the Secretary to the East India Company acknowledged the receipt of a handsome green velvet bag containing 700l. in gold.

D. I. E.

#### SMUGGLING.

CAPTAIN M --- was lately in company with a gentleman who was talking very lightly about smuggling, and saying that there was "no harm in it." The Captain asked the gentleman "what religion he was of?" The gentleman said, "Why, sir, I am a Christian." "Now sir, then," said the Captain, "I know how to speak to you. Did not your Master tell you to "render unto Cæsar the things that are Cæsar's?" We conceive that such an answer at once settles the question to every Christian, as to the payment of taxes, tithes, rates, and tribute in every form. It does not prevent any member of the community from wishing to see those matters put upon the best footing, nor from suggesting any just means of lightening those burdens, and of thus giving every practicable relief to the public; but, as long as these tributes are required by the laws of a country, to keep them back is nothing short of downright dishonesty, however men may try to gloss this over by false names. In truth, the rent of houses and land, and the ordinary prices of the necessaries of life, are so settled, as to allow for these outgoings; and a man who does not pay his dues is, in fact, putting that money into his own pocket which belongs to another; and we should be glad to know what is the proper name for that mode of dealing?

## THE TWO LANDLORDS.

A Poor man complained to a neighbour, a year ago, of the hard-heartedness of his landlord: he said that he paid half-a-crown a week for the room that he lived in, and that his landlord would make him pay the rent at the end of every week, whether he had work, or whether he had none, and he thought this very hard; for how could he pay when he had nothing coming in to pay with? We do not like hard landlords, but it is right to hear both sides of every question. When this tenant took the room, he agreed to pay half-a-crown a week. The landlord knew that the man sometimes had work and sometimes had not; but he would not have let him the room unless he could have made sure of the rent. The tenant took the room upon these terms: and he knew that when he had work it was his duty to save money for the rent, so that he might keep to his bargain, whether he was in work or not. In truth, the man has done so, feeling obliged to do it, and the consequence is, that he is altogether out of debt: the strictness of the landlord has been greatly for the tenant's good; and the plan of keeping up regular payments in other things has arisen from the habit of laying by something in a prosperous week: so that the poor man, who complained a year ago, has now seen that the landlord's exactness has been all for his good; he does not owe a farthing to any man.

Another poor man, the other day, came in great distress, saying, that he owed a year's rent for the room that he lived in, and that he never could pay it: he was to have paid half-a-crown a week, but his landlord was a very good-natured man, and he had let the rent run on from week to week, and now he wanted the money to pay his own debts with, for he was not a rich man himself. The rent had now run up to between six and seven pounds, and he was sure that he never could pay it, and

that he must be ruined.

It seems then that the landlord who was called hardhearted was the means of making a man of his tenant, and bringing him to great prosperity,—whilst what was called the good-nature of the other led to the tenant's ruin.

Now, we repeat, that we don't like hard-hearted men of any kind, whether landlords or not; and we do not know what was the real disposition of either of the landlords we have been speaking of: but of this we are sure, that every tenant, and every other man, who pays his way as he goes, will be far better off than if any good-natured man encouraged him to get into debt: and that it is far better for a man to feel that he must pay his way as he goes, than to feel at liberty to put off his payments from week to week; for pay-day must come at last, and then comes ruin. If a man has no one who is severe in keeping him to prompt payment, we would recommend him to be severe on himself; and it will not be very long before he finds the benefit of it. find that the strictness which he thought hard at first. has shown him the way to ease and comfort, and the best sort of independence.

#### A TEMPERANCE SHIP.

Ramsgate, Dec. 21.

THERE is now lying in the harbour at Ramsgate a fine three-masted American vessel, which put into this port for the sake of undergoing some repairs, having, in her passage across the Atlantic, met with severe weather. The beauty and cleanliness of this fine ship, and the respectable appearance of the crew, has excited the admiration of all the people in the place. The captain informs us that the rules of the Temperance Society have been strictly observed in this ship. There are no spirituous liquors on board, or wine, excepting a very small supply to be used as medicine, if required. The danger of the voyage is considered to be so much lessened by keeping every man quite sober, that the underwriters can afford to insure the ship for a much less premium. The captain says, that if he were to drink a single glass of grog he should forfeit his claim to the insurance in case

of the loss of the ship. The men drink coffee, tea, and cocos, and other such refreshments, which are soon found to be quite as agreeable as spirits, and far more wholesome.

## LONG AND FAITHFUL SERVICE.

For the Cottager's Monthly Visitor, if the Editor thinks it suitable, remembering that he at one time took special notice of long and faithful service.

L. D.

From the Northampton Mercury, 1835.

"On September 3d died, at Finedon, in this county, Mr. William Moon, aged 78, sincerely lamented by his own family, and deservedly respected by all his neighbours; especially by his old master, Sir English Dolben, Bart. and his family, whom he faithfully served for fifty-six years. Such an unusual length of service is a sufficient proof of the general excellency of his character. He was remarkable for respectful manners to his superiors, for fidelity to his employers, and for uprightness to all men. He had so happy a method of arranging his time and occupations, that his industry was at once light to himself, and profitable to his master. As the foundation of all his excellencies, he was a devout humble Christian, never absent from the house of his God, nor from the table of his Redeemer."—By the Rev. S. W. Paul.

#### DRUNKENNESS-A FACT.

A SHORT time since, a person in widow's mourning entered a cottage where "The Drunkard's Tree" was hung against the neatly white-washed wall. Her eye was attracted by the coloured pasteboard on which the picture was mounted, and she begged her neighbour to read it's contents. The owner of the house did so; but oh! what a scene of agony ensued. The widow wrung her hands in a most heart-rending manner, exclaiming, "It is all true, yes, every word of it, Oh! it is too true." Her confession was indeed one of bitter experience. Her husband had lived the life, and died the

death of a drunkard. His history affords a warning to Many who have hitherto resisted this temptation, are ready to declare themselves proof against it, and perhaps exclaim, "Is thy servant a dog, that he should do this thing?" But, "Let him that thinketh he standeth take heed lest he fall." Peter's self-confidence is recorded for our admonition; and may all classes derive from it the conviction, that as "the flesh is weak," it is their bounden duty to watch and pray, and join with those who touch not the unclean thing. wretched woman's husband at one time maintained a respectable character in service, but he acquired a taste for liquor, and, step by step, became an habitual drunkard. For some years before his death he kept a publichouse, which afforded him a great opportunity of getting at the poison that killed him. Oh that this bitter cup had been sanctified to her wisdom! but, alas, she continues to traffic in the deadly spirit which is daily doing for others what it has already done for her husband. heard a friend urge the awful consequences of causing a fellow-creature to offend. It was observed in reply, "She makes a good livelihood, and she has a young family to provide for; we must all have a living." these excuses which can be pleaded on the day of judgment? Consider, I beseech you, is that livelihood good which dispenses the snares that Satan has made for the soul? God has indeed promised to be "a father to the fatherless," but do we ask his blessing in sincerity and in truth, while we seek not "the kingdom of God and his righteousness, but the broad way that leadeth to destruction?" "We must all live;" but the hour cometh when we must all die; and what will it then profit to have gained the whole world, at the expense of a neverdying soul? My Christian brethren, count the cost. The sin of drinking may appear small, but the Scripture says, "at the last, it biteth like a serpent, and stingeth like an adder." (Prov. xxiii. 32.) "The wages of sin is death," and that eternal death.

A Friend to Temperance Societies.

We annex the following truths, arranged in the form of a tree, and which caused the Widow's agitation.

## THE DRUNKARD'S TREE.

The
Sin of
DRUNKENNESS

Expels Reason, Drowns Memory,
Distempers the Body, Effaces Beauty,
Diminishes Strength, corrupts the Body,
Inflames the Liver, Weakens the Brain,
Turns Men into walking Hospitals, causes internal,
External, & incurable Wounds; is a Witch to the Senses,
A Devil to the Soul, a Thief to the Purse, the
Beggar's Companion, a Wife's Woe & Children's
Sorrow, Makes Man become a Beast, and
A Self-murderer, who drinks to others'
Good health, and robs himself of
His own! Nor is this all;
It exposes to the
Divine

DISPLEASURE HERE;
And hereafter to
ETERNALDAMNATION!

Such are Some of The evils Springing From the Root of

DRUNKENNESS.

MR. EDITOR.

Though much has already been said and written in favour of Infant Schools, I cannot forbear adding my testimony to that of many others who have witnessed their good effects. In villages, where the streets were formerly filled with children quarrelling, or rolling in the dirt, I now see these same little ones at the Infant School, learning their duty to God and man. We all know at how early an age evil shows itself, and it is most consolatory to see how early, and how deeply, the infant mind may, by God's blessing, be impressed with good. A child of five or six years old, who died some little time ago, begged his father to read him the hymns that he had learned at school a short time before his death; and seemed to have a sense of religion seldom met with at his age.

I know a little child who sings herself to sleep with the evening hymn which she has learnt at the Infant School. May not such a habit lead many, in after life, to close their eyes with pious thoughts, instead of falling asleep with minds full of worldly, or guilty

thoughts, perhaps to awaken in eternity!

May we not hope that the good seed so early sown will take such root in the heart, that, although temptations may overcome it for a time, it may still, after a time, spring up, and bear fruit unto everlasting life? E. N.

## PRIZES FOR INDUSTRY AND GOOD MANAGEMENT.

AT a General Meeting of the Anglesea Agricultural Society, held at Llangefni on the 11th of September, the following prizes were adjudged:

To Hugh Griffith, a cottager, in the parish of Aberffraw, having brought up nine legitimate children, exceeding ten years of age, in habits of industry, without

parochial assistance,—three sovereigns.

To John Thomas, a cottager, in the parish of Llanfaethley, having brought up eight legitimate children, under ten years of age, in habits of industry, without parochial assistance,—two sovereigns.

To Michael Hughes, servant in husbandry, at Cefncoch, Llansdwrn, having faithfully served there upwards

of eleven years,—three sovereigns.

To Owen Hughes, a cottager, being a labourer in husbandry to Sir Richard B. Williams Bulkeley. Bart. having faithfully served at Baron-hill upwards of thirtyfive years, -three sovereigns.

To John Jones, a cottager, being a labourer in husbandry at Monachdy, having faithfully served there up-

wards of thirty-two years,—two sovereigns.

To Elizabeth Williams, having faithfully served as a dairy-maid at Hendre, Gwalchmai, upwards of twentythree years,—two sovereigns.

To Ellen Williams, having faithfully served as dairymaid at Talceineiddew Pentraeth, upwards of fourteen

years,—one sovereign.

To Hugh Hughes, of Ponkytwr, a cottager, in the parish of Penmynydd, for the best furnished, neatest, and cleanest cottage, together with the best cultivated garden.

in the district of Tindaethwy,—one sovereign.

To William Williams, of Pedaircroeslon, Tragauen, a cottager, in the parish of Tragauen, for the best furnished, neatest, and cleanest cottage, together with the best cultivated garden, in the district of Menai,—one sovereign.

To Jane Hughes, of Ucheldre Cottage, a cottager, in the parish of Holyhead, for the best furnished, cleanest, and neatest cottage, together with the best cultivated

garden, in the parish of Llifon, -one sovereign.

To William Roberts, of Bronhaulog, a cottager, in the parish of Llangristiolys, for the best furnished, cleanest, and neatest cottage, together with the best cultivated garden, in the district of Malltraeth,—one sovereign.—North Wales Chronicle.

## THE CHIEF CAUSE OF POVERTY.

WHEN people try to find out the causes why so many people are poor and ragged, and half starved for want of food, especially in the neighbourhood of great towns, they may find one great reason in the following fact,the quantity of gin drunk, and chiefly by the poor.

quantity of spirits legally distilled last year in England, Scotland, and Ireland, was 23,216,272 gallons, and the duty paid thereon amounted to 5,243,501*l.* 6s. 10d.!

## TO PURIFY FOUL CASKS.

First wash the inside of the barrel with cold water till it is perfectly clean. Then for an eighteen gallon cask mix two gallons of cold water with half a pint of chloride of lime, which may be purchased for twopence, which pour into the barrel, and shake it about for a quarter of an hour, then turn it out, and again wash the cask with pure cold water. A strong smell of lime will arise for some time, but in two or three hours it will leave it entirely. No fear need be entertained that any taste or smell of lime will be given to the ale.

#### FIRE ESCAPES.

A SPECIAL meeting of the Committee of the Association for establishing a Fire Engine and Fire Escapes for the south-western district of St. Pancras, formed immediately after the late calamitous fire in Tottenham-court-road, was held for the purpose of receiving and inspecting plans and models of efficient fire-escapes. The meeting, which excited great interest, was attended by a number of gentlemen from other districts in which similar associations are being formed. The recent dreadful fire at Hatfieldhouse, in which the Dowager Lady Salisbury lost her life, in addition to the calamity in Tottenham Courtroad, and other similar accidents, have excited much public attention. It has been suggested that the Royal Humane Society, which has been instrumental in saving many lives from destruction by water, should turn its attention to the prevention of accidents by fire. And we should not suppose that that excellent Society will be backward in listening to the suggestion, if its means will enable it to extend its benevolent exertions to so desireable a purpose. But the public must not be backward in its support of this Society, to whom it already owes much, and which can only proportion its exertions to its means.

#### SERD POTATORS.

A CORRESPONDENT of the Horticultural Register (Nov. 1835,) Mr. G. T. Dale, Wirksworth, Derbyshire, recommends the following mode of saving seed potatoes, instead of the objectionable one of taking sprouted potatoes from the pit or heaps, or going for them to the market when wanted. He advises every one to save his own seed. When the first early crop is ready, to take out as many middle sized ones as are likely to be wanted for seed-throw them out on the bed, and let them lie till autumn, when they will have become of a green colour. Then take them up, and lay them by for the winter in a cool dry place, protected from the frost. but not in heaps. Before setting them, bring them out and expose them to the air for ten days or a fortnight: then let them be set whole. As late potatoes cannot have the same exposure to the sun before being laid up for the winter, they should be brought out as soon as possible in spring, and exposed to the sun till the time of planting.

## HOUNSLOW CLOTHING SOCIETY.

A STRIKING proof of the great benefit derived by the poor from the formation of summer clubs, from which, in return for their weekly contributions of one penny each, they are supplied, on the approach of winter, with comfortable clothing, is afforded in the district of Hounslow. where the contributions from poor individuals amounted during the last year to 58l. 17s. 10d., to which 34l. 15s. having been added by subscriptions of the inhabitants of the neighbourhood. Mrs. Pownall, of Spring-grove, and the other managers, were enabled to distribute among the contributors 96 flannel petticoats, 49 frocks, 77 gowns, 19 aprons, 112 shifts, 43 caps, 52 shirts, 33 boys' pincloths, 24 girls' ditto, 120 sheets, and 216 yards of flannel, with which they expressed themselves highly delighted.

#### A GLASS AT NIGHT.

A FRIEND of ours wished to know what was the use of Temperance Societies, because he thought that a man could keep himself temperate without joining a society, or without binding himself never to drink a drop of spirits. He was answered, that a sober man certainly need not belong to a temperance society for his own sake, but that he joined it for the sake of setting an example to others, for there were many persons who were ruining their health, and fortune, and morals, and character, by the habit of spirit-drinking; and that the habit had grown so strong, that, though they saw the destruction which they were bringing on themselves. still they could not leave it off. Now, if such persons entered into the temperance society, they would be required to sign a declaration that they would drink no spirits, unless required to do so as medicine: they felt this to be a pledge to leave off the destructive habit; and they kept their resolution: and, as so much good was soon found to follow from their change of habit, a well-wisher to the poor might, by signing the declaration himself, be the means of leading others to follow his example, and thus save themselves from ruin. Our friend was not what is called a spirit drinker, but he was in the habit of taking one hot glass of brandy and water, with sugar, at night, and this he said he believed to be good for him, it warmed him, and comforted him just before going to bed, especially in winter time. He has now left off this prac-He still, however, takes his hot glass; he takes the hot water with the sugar, but no brandy. He finds that this warms him and comforts him just as much: the water is as hot as he can conveniently drink it; and as hot water is exceeding good to help digestion, he feels great benefit from his new practice. Sugar and water are reckoned very soothing, and my friend feels far better than he used to do, and sleeps better. Many persons, who find it difficult to leave off an old habit, might imitate this example with great advantage, and they would soon find the new habit as agreeable as the old one.

v.

EPITAPH IN ST. LAWRENCE'S CHURCHYARD, READING.

Christ is my life. Though body die, My soul with Christ lives joyfully. My life's not lost; refrain your tears: My life's but hid, till Christ appears. THE IMPORTANCE, AND NECESSARY QUALIFICATIONS OF PRAYER.

"Watch and pray always," says the great Lover of our souls; for which He gives us a most awakening reason: "without me ye can do nothing." They that believe Him will lay it to heart, and be mindful of His gracious command. They will see and feel that it is not in our own strength, but only through the power of His might, that we can become "dead unto sin, and alive unto God;" and so, remembering whence cometh our help, will "be sober, watching unto prayer; laying hold of every opportunity for presenting their supplications, and striving to do it always with reverence and godly fear," in spirit and in truth."

It is the doing it thus which will make it a sacrifice acceptable, and well pleasing to God through Jesus Christ. We are helpless creatures, and are in want of every thing, and yet we are sinners, who deserve nothing. and therefore may not hope for any thing but through a Mediator. Humbly, therefore, and with the most feeling sense of our own unworthiness, we have need to approach the throne of Grace. Our being sinners should make us come with the deepest reverence and most awful fear; and our manifold and pressing necessities should make us come with fervour and earnestness of desire; for we do not come to inform God of our wants, but to warm our own hearts, and stir up our own desires. " He knoweth of what we have need" before we ask, and far better than we ourselves do; but while our hearts are in a careless, indifferent, and unconcerned state, we are not fit to receive His blessings. Therefore is it that He bids us "ask" in order to "receive," to "seek" that we may "find," and even to "knock" that it may be "opened to us." Therefore is it that we are directed to "continue instant in prayer, watching thereunto with all perseverance." These, and many other like directions show, that it is our hearts and affections which must be stirred up by prayer, in order to obtain the favour of God. If we "have not, it is because we ask not;" if "we ask and receive not, it is because we ask amiss;"

we ask, without those holy and devout affections which, while they qualify us to ask, render us also meet to obtain and use the gifts and graces which God may bestow. Lift up thine heart with thy hands then, and "pray to thy Father which is in heaven" with far more earnestness and humility than a condemned malefactor implores pardon and life of an earthly sovereign; for he makes supplication to one, "who can only kill the body, but after that has no more that he can do;" thy prayers are offered to Him who, to unrepenting souls "is a consuming fire," and who has "power to destroy both soul and body in hell."

Beware of negligence and lukewarmness in prayer, beware of wandering eyes and wandering thoughts, when thou art in the immediate presence of "the Lord thy God;" but above all, beware of a cold and impenitent heart; consider well in whose presence thou art, and begin always with imploring from above the Spirit of Grace and of supplication. Lord hear, and have mercy. teach me how to pray, and fill my heart with "reverence and godly fear;" let not my "prayer be turned into sin," but pour into my soul "the spirit of prayer and of supplication." Pray thus with fervent desire, and with love unfeigned; but remember always through whom it is that we have access unto the Father. The veil before the mercy seat of the Most High has been rent in twain, and we may now come boldly unto the throne of grace, sprinkled with the blood of atonement; that blood which was shed on the cross for the redemption of a lost world, and which we must plead as our sacrifice, as the sign and seal of our acceptance with Gop. There is one mediator between God and man, the Man Christ Jesus, and He who was our Redeemer is now our advocate and intercessor; His Spirit helpeth our infirmities, and while we ask in faith and humility. He will both hear and intercede for us, giving us all things that pertain unto life and godliness here, and the glories of eternity hereafter. While thou art truly hungering and thirsting after righteousness, thou wilt pray and "make supplication unto the God of thy life," daily, and even hourly. The heart may ascend to heaven in prayer while the hands.

are occupied with the business of thy calling. Morning and evening thou wilt enter into thy closet, and "pray to thy Father which is in secret, knowing that He hath graciously promised to "reward thee openly:" but be sure to carry thy heart along with thee, that thou mayest "worship in spirit and in truth," for the gracious God "seeketh such to worship Him," and "the prayer of the upright is His delight:" be sure to offer up thy prayers through Him who is the one only Mediator, the great High Priest of the new covenant, the only hope of the Christian, "in the hour of death, and in the day of judgment;" and then the eyes of the LORD God omnipotent will be over thee for good, and His ears will be epen unto thy prayers; and seeking thus the "kingdom of God and His righteousness, all other things shall be added unto thee."—Sent by C. P. F.

## THE FOLKSTONE FISHERMAN.

(A TRUE STORY.)

MR EDITOR,

I send the following narrative for the Cottager's Monthly Visitor, if you think it worth inserting; nothing is fictitious but the *name* of the fisherman.

Folkstone is a town on the coast of Kent, about eight miles west of Dover, and is principally inhabited by fishermen. These people are characterised by a simplicity of manners and kindliness of disposition, and are often found willing to undergo great labour and privation for the support of themselves and their relatives, rather than apply for parish relief. The following circumstance which took place a short time since is by no means an uncommon instance of the affection shown by the fishermen of Folkstone towards their afflicted relatives:—

The wife of a fisherman, whom I shall call James Bold, had been one evening to visit her sister, the wife of another fisherman; the latter was far advanced in a consumption, and she had an infant a few weeks old. On Mrs. Bold's return, she related to her husband the condition of her sister, and the anxiety expressed by the dying woman for this infant, and added, that she knew

not what could be done with it. "Why," said the husband, "who is so proper as you to take charge of your sister's child?"

"Should you like me to do so?" said the wife: "re-collect we have a large family, and are troubled to maintain them; the infant is very sickly, and must be in continual pain, as it is constantly crying and moaning."

"Never mind," said the kind-hearted man; "if you

are inclined to take charge of it, I give my consent."

Back the good woman goes to her sister, and relates her husband's intentions. The poor sufferer nearly leaped from her bed with joy, resigned her infant to her

sister's care, and shortly after expired.

The little orphan was nursed with the utmost tenderness by the worthy couple; and frequently, when the wife, worn out by the continued attendance which the infant required, dropt asleep, the kind husband would take it in his arms, and endeavour to soothe it to repose: but notwithstanding the care bestowed, the poor baby did not live to repay their attention, surviving its mother but a few months.

The value of such actions is not to be estimated by the protection and support generally given by the upper and frequently by the middle classes to orphan relatives; pride as well as affection often prompts to acts of kindness where money only is to be bestowed. It is the personal attention, the constant watching, the sacrifice of rest by night to those who are compelled to labour for their support by day, and who, encumbered beyond their means to provide for their own children, voluntarily give all in their power to give, that render these examples valuable, and worthy to be recorded.

W. A. H.

## INWARD PEACE.

Many afflictions will not cloud and obstruct peace of mind so much as one sin; therefore, if ye would walk cheerfully, be most careful to walk holily. All the winds about the earth make not an earthquake, but only that within.—Archbishop Leighton.

Mu. Editor,

I send you a few lines said to be written by Southey: if you like them, you might insert them in the Visitor. I think them good—I understand they have not been published.

Yours most sincerely,

O. D.

## LINES, IMITATED FROM THE PERSIAN.

Lord! who art merciful as well as just,
Incline Thine ear to me, a child of dust,—
Not what I would, I lay before Thee, Lord!
Alas! but what I can.
Father Almighty, who hast made me man,
And bade me look to heaven, for Thou art there,
Accept my sacrifice, and humble prayer!
Four things, which are not in Thy treasury,
I offer Thee, O Lord, with this petition:
My nothingness—my wants—
My sins—and my contrition.

## LORD PITSLIGO'S "THOUGHTS."

A CORRESPONDENT has favoured us with a copy of Lord Pitsligo's "Thoughts concerning Man's Condition and Duties,"—a little book containing a great deal of good, which has just got into a second edition, to which is prefixed a most interesting "Biographical Sketch" of the Author.

Lord Pitsligo was one of those Scottish chiefs who felt it his duty to support the cause of the house of Stuart, in opposition to the Hanoverian family. marched with the army of the young prince into England in the rebellion of 1745, and retreated with him: but he escaped, after the battle of Culloden, and thus saved himself from the scaffold on which so many of the supporters of the Pretender perished. He was, however, pursued for many years, but, by the fidelity of his friends, and sometimes even by the respect of his enemies, and by hiding himself in caves and thickets, through many hair-breadth escapes, he was preserved till the activity of pursuit was over, and he died in peace in the year 1762, in the 85th year of his age. This nobleman devoted much of his time to religious meditation and prayer. The following passages are taken from the little work above alluded to:-

"We should never forget the goodness and wisdom of God in appointing work and labour for man since the fall: it not only restrains him from doing mischief, but refreshes his spirits, when it is not excessive. None are so dull and heavy as they that have nothing to do: we see what difficulty they have to pass the time, and the silly diversions with which they try to keep up their spirits. The lower ranks of mankind are happy in that point, if they knew it. We may plainly see the hand of God in the contrivance of labour, for He might easily have made the earth produce, without any pains or toil; or might have made our necessities to be less. This body gives much work to feed it, and clothe it, and keep it clean. But His wisdom extends to every thing: the good of particular persons is provided for, as well as the quiet of society.

"But yet there are higher things to consider. Man was made to love God. If there had been more perfection in the things of this world, man would have forgotten the end for which he was created. The defects of created things, I say, are of use to make us look up to the all-perfect Creator. Our decaying bodies, which we pamper and adorn, are soon to be the food of worms. But this may make us think of a more durable and finer state in another world. And we should often cast our eye to the great promises of the Scriptures, both that we may not be cheated with empty pleasures here, nor cast down when we think of the numberless pains and sorrows that necessarily fall to our lot."-P. 115.

"We are taught to pray that 'God's kingdom may come,' not only His glorious reign in the next world. which will come in His appointed time, but also that He may reign in the soul during the present life; and this can only be in the soul that is humble; for 'God resisteth the proud."-P. 126.

"Jesus Christ says, 'Judge not, that ye be not judged.' Do we not judge and condemn our neighbours, without hearing what they have to say for themselves? Is not much of our conversation taken up in censuring and blaming, and putting hard constructions upon every body's actions? And as we censure others, so they censure us. But this is all contrary to the teaching of Scripture."—P. 129.

## ECONOMY.

It is essential that all should duly feel the advantage of the careful, prudent, economical expenditure of small sums, and of early acquiring the habit of spending less than they earn. The earlier this principle is acted upon, the easier and more effectual it will be. If a person neglect the opportunity of saving when the amount which he can lay up is small, he will lose the opportunity, as well as the disposition, to do so with a larger sum. Every sum, however small, which an individual lays up, is like a snow-ball, which is growing constantly bigger as it rolls along. The happiness of the poorer classes of society would be greatly promoted by carrying this principle into general practice.

Saturday Magazine.

## CURE FOR CHILBLAINS.

A CORRESPONDENT sends us the following receipt. Raw starch, mixed with cold water, to the consistency of paste, will effect a cure, whether broken or not. One of my children, says the correspondent of a morning paper, was cured, when the wound was as big as a half-crown.

GOOD CONSEQUENCES OF THE NEW POOR LAW.

In the parish of Iver, the poaching and pilfering which had before prevailed to an unusual extent has been discontinued.

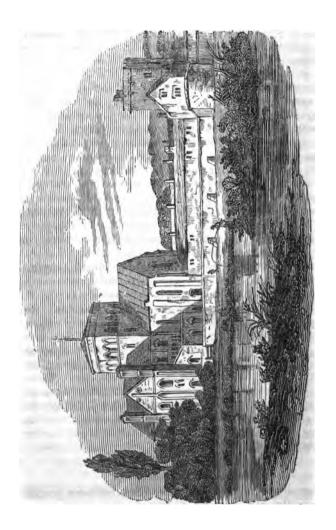
The beer-shopkeepers complain that the consumption of beer has diminished, and hence their activity in resisting the New Poor Law.

Venal and improvident marriages have considerably diminished.

Cases of bastardy have been reduced in number.

An increased attention to cleanliness, neatness, and comfort, is beginning to be observable in the cottages of the labourers, under the new law.—Sent by D. I. E.

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#### THE HOSPITAL OF ST. CROSS.

ABOUT a mile beyond Winchester, in travelling from London to Southampton, stands the old monastic hospital of St. Cross. This hospital is kept up in a state more according to the original design of its founders than most of the foundations of a similar nature. The inmates still dine in the great hall, and have their wants supplied by the founder's bounty; and the custom is here continued of supplying refreshment at the door to the poor traveller who needs it. It is pleasing to see some remains of that old hospitality which offered its aid and protection to the poor in need: we do not, however, pretend to say, that in days of old the poor were better off than they are at present, or that any real or lasting good was done by distributing alms at the gate; for, though some poor and helpless people might be the better for the dole, yet many were encouraged by it to idleness and vagrancy, so that many were made poor by being invited to come for relief, and it was soon found to be impossible to supply the wants of whole families in this way. Steady regular work is far better, if a man can find it, and has strength to perform it, than occasional help. When a man knows what his income is, he can form his plans according to it; and if any one will add together his weekly earnings, and see how much it comes to in a year, he will find that this is much more than he could ever get by occasional gifts, which often lose a man more in looking after than they bring; and time wasted is money wasted. More-over, if a man likes to live an idle, begging life, his mind must be in a very different state from that in which an honest, upright Christian man ought to be found. "But the sick and needy,"-let the hand of Christian charity never be shut against them.

#### THE NEW POOR LAWS.

THE late alteration of the poor laws has led some people to believe that the provision for the poor, made for them in the reign of Queen Elizabeth, has been cast aside, and that great injustice has been done to the poor by the change. The truth, however, is, that the famous statute VOL. XVI.

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made in the year 1601, the 43d year of Queen Elizabeth. has not been now for the first time altered, but that new provisions have, from time to time, been made, with the intention of doing good to the poor; and that, besides these enactments of the law, certain customs have crept in, which were at first, no doubt, introduced with the best intentions, and with an expectation that the poor would thus be more effectually assisted. Those attempts, however, instead of benefiting the poor, have been found to produce the very contrary effect; for poverty, instead of being diminished, has greatly increased, by the wellmeant, but mistaken, attempts to afford relief. Now Queen Elizabeth's Act was not made to oblige any one to pay towards the maintenance of those who could work. But if those who do not work are to be considered as entitled by law to receive parish relief, this is making the man who does not work better off than the man who does; and it is making the industrious hardworking man labour for the support of those who do not work for themselves. But some persons cannot find work. Then Queen Elizabeth's Act requires that they should be set to work:—her poor fund was to be applied,

1st. For setting to work the children of all such whose parents shall not be thought able to keep and maintain

their children.

2d. For setting to work all such persons as have no means to maintain them, and use no ordinary or daily trade to get their living by.

3d. To provide hemp, wool, thread, iron, and other

necessary ware and stuff to set the poor to work.

4th. For the necessary relief of the lame, impotent, old, blind, and such others as are poor and not able to work.

5th. To erect, build, and set up convenient houses of dwelling for the said impotent poor, and which shall not at any time after, be used for any other purpose, but only for impotent and poor of the parish.

Thus those who were able were to be set to work; those who were unable to work were to be supported in workhouses. The power given by this Act to churchwardens and overseers was, after a time, found to have produced a bad effect; and, in the year 1690, (the 3d of William and Mary) an Act was passed to prevent abuses:-this seems to have done no good: another change was made in the year 1723 (9th of George I.) to prevent abuses which seemed to be rapidly increasing. large sums being levied and paid to the poor, and yet poverty, all the while, increasing. In 1795, the 36th year of George the Third, an act was passed enabling the poor to receive occasional relief in their own houses: and the magistrates had a power of ordering such relief as they considered to be sufficient for the support of those who were in want; and this would be different, of course, according to the number of persons in a family: and those who could earn something towards the support of a family, had the rest made up to them from parish allowance. Now this at first seemed all good and right. But yet it appears to have produced an effect very injurious to the poor; for however little thev worked, they still got the same pay; and thus the idle and careless were quite as well off as the industrious and careful, and thus idleness was encouraged instead of industry: for a hard-working man was no better off than an idle one, often worse, because he might have to pay out of his earnings something towards the support of his idle neighbours. The fund raised for the poor by Queen Elizabeth's Act would, if properly applied, have encouraged industry: its misapplication offered a reward for idleness.

In the year ending Lady-day 1832, the relief of the poor actually cost seven millions of pounds, besides law expenses, to the amount of about one hundred and fifty thousand pounds, and the number of paupers was still increasing, and their miseries were growing worse and worse. If any good had been done to the poor by this immense tax, there would have been a reason for going on upon the old plan:—there is much reason to hope that the late Act will not only reduce the amount of this enormous tax, but that it will be of great benefit to the poor themselves, by enabling them to seek for employment wherever they can find it, instead of confining them to their parishes; and by enabling a elever

industrious man to earn wages in proportion to the work which he can perform, instead of doling out to him a bare subsistence, and making his exertions, and his abilities, of no use to himself. In many parishes the rates have been already much reduced; and though it may not be of great consequence to the rich to have this portion of their expenses taken off, it is of very great consequence to a hard-working man, who is raised a little above the condition of the pauper, and who has to work hard for what he earns, who, ought, therefore, not to be pressed upon to support those who are as able to work, as he is. We should not, however, consider it any good to have the poor rates reduced, if the poor were injured by it; but it seems to have been proved, that, in those parishes where it has, for some years past, been the custom to act according to the principle, which has lately become a law, the poor have been very greatly benefited. Mr. Leslie's "Letter to the industrious classes" seems to prove this, in the instances where the experiment has been tried: it is well worth attentive perusal, and we have great reason to hope, and to believe, that what Mr. Wickham says, in his clever little work on "The Old and New Poor Law," will be found, after a little experience, to be the truth,—" This bill will slowly, but most surely, confer immense advantages on society in general, and on the provident, industrious, independent labourer in particular. All that he gains will in future be his own: he will no longer be afraid of appearing decent and cleanly in his person; he may now, with honest feeling, display his little earnings without fear that they will throw him out of work; and, from his example, his children will quickly learn, that, in England, honesty has become once more the best policy."

## "I'M NO WORSE THAN OTHER PEOPLE."

"Why do you not send your children to school?" said Mr. Goodall, the worthy Rector of Fairfield, to his parishioner, James Bolton, a stout labouring man, whose cottage was none of the neatest, and beside whose hearth two miserable, wild-looking children were eagerly de-

vouring the fragments of a potato. The boy seemed to be about ten years of age; the girl was apparently a few years older. "I cannot part with them," said James; "the lad takes a share of my work, and the little maid gets my meals and keeps the house, now her mother is gone." "Well," said Mr. Goodall, "if your boy helps you. I have no wish to take him away. Children should be early trained to maintain themselves; but you have nothing for him to do on the Sabbath-day, at least. Why, then, do you not send him to the Sunday school?" "I don't know, Sir," said James, surlily; "I always send him to church." "You may send him to church," said Mr. Goodall, "but he does not go. I hear every Sabbath of his thefts in the gardens and orchards." "May be," replied James; "but then I beat him for it." "But would it not be better," said Mr. Goodall, "if you were to send him to the Sunday school, where he would learn something good, and be sure to go to church besides? Then you would have no need to beat him." "I don't know," said James: "I don't see that my children are any worse than other people's children."

This. indeed, was James Bolton's great rule, both for himself and his family. He thought himself quite safe and right, as long as he was no worse than other people. If he spent his week's wages in drink, he remembered Dick Burley did the same; if he pilfered an employer's goods, there was Bob Jenkins who did worse; and if he could tell an untruth with a grave and unblushing face, so many other people did that, that it would be odd indeed to stick at it. He never thought that other people might perish for ever in their sins, and that he might share their fate. If he had lived at the time of the flood, when "all flesh had corrupted his way upon the earth," he would have thought himself quite safe, though he had been as corrupt as the worst, because he would have been no worse; and thus he would have been swept away with the rest. He brought up his children in the same way. They might be thieves, liars, swearers, Sabbath-breakers. Occasionally, when the whim took him, he would punish them; but he was always content, so long as they were "no worse than other people's chil-

dren;" and he would not scruple to say so before them. Thus the poor little ones were brought up to believe that they might do any manner of wickedness, so long as they were "no worse than others." The boy readily learnt this bad lesson. He found that other boys did not scruple to break the Sabbath, to steal, and to lie; and this was enough to make him their companion, as he was no worse than they. His father did not go to church, because many other people stayed away; but he sent the children. to have them out of his way, and, as he thought, in safety. Thomas rambled over the country with a gang of idle and wicked boys; but Marian, not having the same temptation, and, in fear of her father, went to the church. She went at first in ignorance and by constraint: but after a little while, ignorance was fast disappearing, and it must have been a hard constraint that could have kept her away.

Marian could not read; her father could not teach her; and he did not care to let her be taught, because there were other people's children who could not read too. But she earnestly desired to read her Bible and Prayer-book. The lessons and sermons at church affected her much; and she had already got much of the service by heart. And thus, when Mr. Goodall asked Bolton to send his children to the Sunday school, Marian eagerly sprang up, and cried, "O, father, do let me go!"

Bolton, as has been said, did not care where the children were on the Sabbath, while he took his pipe and his beer, so that they were safe, and out of his way; and therefore he very readily granted his daughter's request. And happy indeed was Marian! Never had she looked so eagerly for a Sabbath before! and when it arose, it wanted not the sunshine to make it the fairest day she had ever seen. She was among the first at the school. She joined fervently in the Morning Prayers. Mr. Goodall came to the petition:—"Our profession as Christians is to follow the example of our Lord and Saviour Jesus Christ. Make us, like Him, meek and lowly in heart: holy, harmless, undefiled, and separate from sinners!"

<sup>&</sup>lt;sup>1</sup> See Morning and Evening Prayers for a National School.

Marian thought this was very different doctrine from what she heard at home. She was now placed in the lowest class; but she had managed to bring away from church the Lord's Prayer, the Commandments, and the Creed; and thus she was allowed to commence the Catechism.

And now, one of the first things our little friend discovered in the Catechism was, that she was to renounce "the pomps and vanity of this wicked world." The wicked world, according to her father's doctrine, was to be followed; but the rule of God was, that it was to be renounced (given up). Presently came the hymn. Marian listened with great attention to the words—

"Lord, though now thou art in glory,
We have thine example still;
We can read thy sacred story,
And obey thy holy will.

"Help us by that rule to measure Every word and every thought; Thinking it our greatest pleasure, There to learn what thou hast taught 1."

Again did poor Marian compare this rule with her father's, and could not help seeing the difference. Mr. Goodall preached on Exod. xxiii. 2 .: - "Thou shalt not follow a multitude to do evil." He remarked, "It is a common thing to say, 'I am no worse than others, and therefore I am content.' But this is not the rule of the Do men think they can overpower God by num-'Though hand join in hand, the wicked shall not go unpunished 2. Lot's wife was not so bad as others; but she sinned, and she perished. Did numbers save the wicked at the time of the flood? No! none were then saved out of the whole world, except eight persons; and they, too, would have been lost, if they had only been no worse than others 4. It was the greater part of the Jewish nation that rejected Christ; and the greater part of the Jews were therefore rejected. Our Lord tells you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case

3 See Gen. xix.

<sup>2</sup> Prov. xi. 21.

4 See Gen. vi.

<sup>&</sup>lt;sup>1</sup> Easy Hymns for the use of Children in the National Schools—Hymn XXXVIII.

enter into the kingdom of heaven. No, my dear brethren! give not yourselves to this delusion of the devil. Be not partakers of other men's sins. Keep yourselves pure. No matter how great the multitude of sinners; 'Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away.' 'For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way which leadeth unto life; and few there be that find it'.' You may be no worse than other people; but O! what comfort will that be in the everlasting fire?"

Marian was deeply affected. She saw the falsehood of her father's rule; but, not only so, she felt deeply convinced of sin. She remembered that by this rule she had been, for the most part, accustomed to walk; and she was terrified when she thought that all this time she had been walking in "the broad way of destruction." How was she to escape it? She went home; wept and prayed,—she had read that Jesus Christ had died for sinners;—but she could scarcely believe that salvation existed for such a sinner as herself. She came again to the Sunday school, and to church. Mr. Goodall now preached from the text, 1 Tim. i. 15. "This is a true saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." "St. Paul," said he, "was, indeed, a great sinner; he not only disregarded Christ, but he persecuted him in the persons of his saints. He was a blasphemer, and a persecutor, and injurious. But he obtained mercy, because he did it ignorantly, in unbelief. As soon as he was told what he was to do, he did it. He repented, and believed. He thenceforth gave up his life and his heart to his Saviour, and what things were gain to him, those he counted loss for Christ, for whom he suffered the loss of all things. Sinners! will you do likewise? If ye be the chief of sinners, still, if you will but leave the deeds

Matt. v. 20.
 Prov. iv. 14, 15.

<sup>&</sup>lt;sup>2</sup> 1 Tim. v. 22. <sup>4</sup> Matt. vii. 13, 14.

of ignorance and unbelief, ye shall be accepted. It is a faithful saying, and worthy of all acceptation, because it is the declaration of God, that Christ Jesus came into the world to save sinners."

Marian had found the balm for her wound. The gracious method of pardon she accepted with unbounded thankfulness. Had her Saviour been upon earth, she would have sought him out, like the woman in the Gospel history, and washed his feet with tears. As it was, her tears were not spared. She felt that much was forgiven, and she loved much. And like all true lovers of Christ, she loved those whom his love had redeemed. She began to see her father and brother in a different She saw they were still in that way of destruction which she had been enabled to forsake. She knew that it was not the will of her heavenly Father that either should perish. She knew that the mercy which she had embraced would belong to them, if they would but accept it. But she saw that they loved darkness rather than light, because their deeds were evil. While she was pondering what to do, and earnestly praying for them both, the mercy of God provided a direction. In the Fairfield Sunday School, the most diligent children of each class were rewarded with the publications of the Society for Promoting Christian Knowledge. Marian's advances in reading enabled her to peruse completely her new little prize tract of Hester Wilmot, written by the pious and benevolent Hannah More, than whom none knew better how to touch the heart. Hester, she found, led her parents to God by prayer, by good example, and by watching a favourable opportunity of conversation. Marian resolved to do the same. She prayed earnestly for her father and brother, while her increased affection and attention won daily upon the heart of her father. He sometimes staid away from the beer-house for the sake of her company; and he would often check a profane or indecent expression, because he saw it gave her pain. But he was yet a stranger to the principle which had made his daughter so lovely in his eyes. Marian continued to pray for the favourable opportunity, and patiently to await it. With her brother she dealt more

plainly. But he had one answer always to all her advice and remonstrance: "never mind me; I'm no worse than others."

The long-expected opportunity arrived at last. The conduct of Thomas Bolton was more than his father could bear. Thomas was now fourteen years of age: yet he was associated with every gang of poachers and pilferers in the neighbourhood. All hope of procuring him a respectable place, or a regular employ, was quite at an end. Neither would Thomas have submitted to anv thing of the kind. His habits were widely different. He lived on his father, and on the spoils occasionally bestowed by his companions in vice; but as these were uncertain and occasional, his father had, for the most part, to maintain him in idleness. This, and not the character of the boy, enraged his father. James called him a thief and a vagabond, and bid him leave his house. The boy answered his father, that he was no worse than others. James knew not what to say to this, as it was only his own doctrine, and he replied by a blow. wretched boy caught up his father's spade, and, aiming at his head, laid him senseless on the floor in his blood. With an oath, he then set off, and fled with all his speed; and, while the neighbours were attending to his wounded father, managed to secure his flight.

When James Bolton recovered his senses, he found himself upon his bed, with Marian sobbing and praying by his side. At first, he could scarcely comprehend his situation. But, as memory returned, it was but too plain. He was wounded, and perhaps to death, by him whom he had brought up and cherished! Bolton's heart was none of the softest, but the thought overpowered him. Then came across him his boy's last words, "I am no worse than others." "This is true," thought James; "he is no worse than others—I know myself several in the parish who would do the very same." And now, for the first time, the falsehood of Bolton's principle came into his mind. "This," thought he, "is what I have held, and what I have taught; perhaps it has led to murderand what murder?—the death of a father by the hand of his son! And what it has led him to, it may lead me to likewise! — Marian," said the miserable father, "tell me what makes this vast difference between yourself and your brother?—I know he is no worse than some others—but oh! how much better than others are you! Marian, what makes you to differ?"

Joy mingled with the poor child's sorrow, as she eagerly replied, "The grace of God."—" And, O Marian." said the sufferer, " how may that best of blessings be had? Is it possible that I can be partaker of it?" "It is possible, dear father," replied Marian, "if you take the means. I thought I was safe, as long as I was no worse than other people; but at church and school I learned my mistake. There I found that I was a ruined creature for believing so, and acting so. I found there too, that Jesus Christ had consented to suffer and die. that I might be saved from the destruction I deserved. I learned that his death would put away my sins, if I would hate them and forsake them. I learned that if I would pray through Him, He would give His holy Scriptures to teach me and guide me, to strengthen and to comfort me. I saw how grievous sin was, and I hated it; and I saw how merciful my Redeemer was, and I loved Him. I have laid hold on His salvation; to Him be the glory, and may mine, may yours, be the gain!"

Bolton was strangely and deeply affected. His soul was stirred to its lowest depths. "My child," said he, "you say that you learned the way of truth at school and church—for school I am too old, to church I shall probably be carried from this bed; but then the time of learning will be gone by. What is to be done for me?" "Father," replied Marian, "send me to fetch Mr. Goodall to you. He will tell you far more than I can; and besides, you may hope for a peculiar blessing through his prayers, for the prayers of the elders of the church are commanded in Scripture "." "Go," said Bolton; and he had scarcely uttered the word, when poor Marian, with a joy she had never known in her father's healthiest days, sprang forth on her way to bring, as she fervently hoped, repentance to the soul of a dying parent.

On her way to the rectory, earnestly did she pray for this result—and Mr. Goodall, when made acquainted with the circumstances, was greatly alarmed for the sufferer, and fearfully conscious of the difficulty that beset his labours. They set out in silence for Bolton's cottage—but many were the prayers that arose from their hearts by the way.

H. T.

[ To be continued. ]

#### EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

HYENA.—A young officer in the French navy, who was for a long time stationed at Senegal, amused himself with petting a hyena, which he had rendered so tame, that it not only played with him, but suffered all on board to caress him. Both landed at Brest, whence the hyena was sent by his master to the menagerie, at the Jardin des Plantes. Here the animal resumed its natural ferocity, but when the officer, six months after, paid a visit to the menagerie, the hyena laid himself down to be caressed, showed every symptom of delight, allowed his old master to put his hand into his mouth, and licked him, and returned his caresses with every mark of an affection that he could scarcely contain within moderate bounds.

A gentleman in Northampton has tried the experiment of growing an acorn in a hyacinth glass on the mantelpiece with perfect success; it was suspended in the end of November, and the germ made its appearance in January. The stem is now about nine inches in length, and is covered with leaves. The root is not the least curious part of the plant, and is very long and abundant. Within the last few weeks, the water, which had hitherto retained its clearness, has become of a bright brown colour. It forms a curious, and at the same time, beautiful ornament.—Salisbury

A correspondent informs us that Miles Coverdale, the first publisher of the entire Bible in English, was buried under the communion table in the parish church of St. Bartholomew-by-the-Exchange, as appears by the register in that church. He was buried the 19th of February, 1568.— Times.

SUNDAY DEALING.—The churchwardens and overseers of the parish of Saint Olave have given notice that from and after the 31st instant, the law will be strictly enforced for the prevention of Sunday trading, and that proceedings will be taken against all persons found offending after that date. The surrounding parishes have also determined to adopt the most efficacious means of putting a stop to Sunday dealing, and to prosecute with rigour all breaches of the law in that respect.

#### NOTICES TO CORRESPONDENTS.

We have received the communications of L. S. K.; An old subscriber; D. T. E.; C. H. N.; and H. T. We hope to introduce T. C. ino ur next; but we beg to remind him, that a smaller type, instead of diminishing, would add considerably to the expense. A Freeman of Kent in our next.

## COTTAGER'S MONTHLY VISITOR.

## MARCH, 1836,

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# ON THE EPISTLE FOR THE EIGHTH SUNDAY AFTER TRINITY.

#### ROMANS viii. 12.

Our Lord's discourse with Nicodemus appeared even to him who was a Master in Israel hard to be understood. When Jesus said, "Ye must be born again," Nicodemus thought He spake of a natural birth, and asked, "How can these things be?" But we, who have the writings of the Apostles to explain such things as Jesus spake darkly, or in parables, can be at no loss to understand His meaning. The passage now before us furnishes, perhaps, the best explanation of that mysterious discourse which we can meet with throughout the New Testament. We here learn the nature of that new birth whereof our Lord spake—that it is the work of the Spirit

upon the soul, creating it anew, fitting it for the service of God, and preparing it for an endless enjoyment of a life of perfect happiness. The natural birth admits the body only into a life which must have an end, the spiritual birth renders the soul meet for life eternal: the one is, therefore, called a birth of the flesh—the other a birth

of the Spirit.

The flesh is sinful, by reason of Adam's fall, and all its desires and affections are depraved: but the Spirit which quickens the soul, is a Spirit of holiness, and all its motions and desires are pure, and conformable to the will of God. So long as we live in the body, the flesh will strive for the mastery. It seeks to quench the life of the Spirit; Satan lends his aid to keep up its power over us: our own corrupt wills assist in this evil work; "the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." "I know that in my flesh dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not."

And mark the fearful consequences, if the flesh gain the victory. Since the flesh is mortal, all its works must end in death: as a man hath sowed, so shall he also reap—" He that soweth to his flesh shall of his flesh

reap corruption."

How different is the lot of those who are born of the Spirit. Their Father is the Lord God Almighty, by whom they are delivered from the bondage of corruption; "being born again, not of corruptible seed, but of incorruptible," they have their fruit unto holiness, and the end

everlasting life.

They continually struggle against their own perverse wills, and earnestly and constantly strive and pray that the corrupt principle may gain no power over them; thus they continue under the guidance of the Spirit, obeying its godly motions in righteousness and true holiness. They sow to the Spirit, and therefore they shall of the Spirit reap life everlasting. And, even in this life, their state is far happier than that of the deluded servants of the flesh, as being free from that continual fear of punishment, which must always haunt those who live in the

practice of sin. "The wicked flee when no man pursueth, but the righteous are bold as a lion."

In all their troubles, (for the children of God are tried with sufferings as gold is tried in the furnace,) they know where to look for comfort. Their courage is sustained by remembering that the Captain of their salvation, by faith in whom they were made the children of God, was made perfect through suffering;—and His promise, that, if they suffer, they shall also reign with Him, enables them to reckon their light affliction not worthy to be compared with that exceeding and eternal weight of glory.

Choose, then, ye who call yourselves Christians, whom ye will serve—forsake the service of the flesh, renounce its sinful lusts, and give yourselves up to the blessed teaching of the Spirit of God. Be moderate even in the use of lawful things, lest over-indulgence should tempt you from your post of watchfulness.

You are soldiers of Christ: -- you are pledged to fight

manfully against the flesh.

You are running a race, and must throw aside every weight, even the sin which doth most easily beset you. Be like Gideon of old, though "faint," yet still "pur-suing" your enemy till you have driven him out.

Be not weary in well-doing: soon will the struggle be over; soon will the flesh be laid in the grave, and the Spirit, enjoy the glorious liberty of the children of God: in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore. L. S. R.

### LETTER FROM A SAILOR.

## Honoured Sir.

I AM one of those who desire, strongly desire, that "God's name should be hallowed," and "His will be done," and who feel, alas! how difficult it is; and thus far, how impossible it has been with me, to stand firm, and fight the good fight, without fainting in the heat and burthen of the fray. It is no easy thing to bear the weight of the Christian armour in this warfare of the world, and this hurried, perplexing, and engrossing life. I sincerely lament, at times, my own unworthiness, and, while I feel that I could die for my king and country, how bitter is the reproach of my disloyalty to my Redeemer and Saviour!

Thus I am thrown upon the hope that strength and grace will yet be imparted. Conscious of my own wants, I endeavour, at times, to awaken others to a sense of theirs. Ours is a curious profession. Sailors are eccentric beings: generally speaking, they are callous to denunciation,—and threatenings are repulsive, even if they come from the august authority of the servants of God. Yet, sailors are easily led; and a persuasive manner has sometimes the happiest effect. In the command of a merchant ship I have always kept the Sabbath with my crew; and the enclosed is a specimen of one, among others, of my humble efforts to gain a seaman's attention. If you will do me the honour to accept it, I shall feel encouraged.

Your very obedient servant, K. B. M.

#### EASTER SUNDAY.

'Twas Easter-day, our gallant fleet Their waving banners spread, When sober Ben, in words discreet, Address'd gay thoughtless Ned.

My messmate bold, how oft have we These warlike ensigns ey'd, When battle peal'd along the sea, And stain'd its purple tide?

Say, Why are now our colours shown;
And why this proud display?
What fête demands? What victory won,
E'er graced an Easter-day?

Messmate! (sad Ned) in such like things
I always look to you,
Who read to us 'bout wars and kings,
And always tell us true.

List then (said Ben) and bear in mind The glories of this day, A victory gain'd for all mankind, A tyrant foe's dismay.

Yet not with vengeful fury came
The victor of the hour;
Or wrapt in conflict's glancing flame,
Appear'd that awful power.

His warriors were not of this earth, Yet legions wait his nod, And at his word would issue forth The armouries of God.

The fallen race of man to save
He left the realms above,
The weapons He His chosen gave
Were meekness, faith, and love.

These form'd the triple sword which won,
From man's dire foe the prize,
Jesus the conqueror!—He, the Son
Of God, who rules the skies.

The regions of our vengeful foes.
His mighty arms invade,
Though death and hell around him close,
He burst their dreadful shade.

This day to realms of light He soar'd, The Son of God confest, By man on earth,—in heaven ador'd, Messiah,—ever blest!

K. B. M.

FRIENDLY ADVICE TO THE LABOURERS AND MECHANICS OF GREAT BRITAIN.

BY A FREEMAN OF KENT.

At a time like the present, when there is so much distress and difficulty existing among the working classes throughout all parts of the country, I think it the duty of every person to step forward and assist, to the utmost of his ability, in pointing out the true causes of our distress, and the measures most likely to alleviate them.

During the war, we had the foreign markets nearly all to ourselves. Our goods, therefore, sold high; and, as little corn was imported, and much exported, that also sold high; and this was of great temporary benefit to the

farmers and manufacturers.

This artificial and unnatural state of things could not last for ever; and when peace came, we began to feel the ill-consequences of our expensive and long protracted wars.

During the war we borrowed immense sums of money, and spent about twice the amount of our national income. It is the same with a state as with private individuals.

**F** 3

whilst we spend twice the amount of our income, we may appear to be in a very flourishing condition, and tradesmen and workmen may benefit by our expenditure; but when the day of reckoning comes, and we can no longer borrow, then begins the distress.

Such is the case with the state; and we now find it difficult and troublesome to pay, even the interest due for the money we borrowed; and only a rigid system of general economy will enable us to support our credit

amongst ourselves, and with foreign nations.

Having no longer the foreign markets all to ourselves, we cannot charge our former high prices; we cannot buy cheap and sell dear, and consequently, all manufac-

tured articles for exportation become cheaper.

Corn, being imported in large quantities, has also become cheaper; but, as wages are in a great measure regulated by the price of food, they become lower; so that cheap corn is only of comparative advantage. Grain is very cheap in India; in Bengal, rice sells at about one shilling for thirty pounds' weight. But wages are very low; a common labourer or mechanic receives only six or eight shillings a month, for which he has to provide himself with food, clothes, and lodging.

Still, if corn had not become cheaper, our distress would have been much greater: for it is only by wages being comparatively low, that we are enabled to export our goods to foreign markets. If wages were very high, the goods would be so dear, that no foreign merchants

could purchase them.

It appears, from what we have stated, that when there is no monopoly 1, things become cheaper. It does not much signify what the nature of the thing may be, whether it be sugar, silk, cotton, corn, gloves, stockings, or

labour, which is the thing the poor man sells.

Our inquiry then is, what can the poor man do to sell his labour to most advantage, and improve the present low rate of wages? Here we shall find the same rule applies to labour, as to every thing else. Where there is a great deal of it, and no monopoly, it becomes cheap. Where there are more labourers and mechanics

<sup>&</sup>lt;sup>1</sup> Monopoly means having the trade all to surselves.

than can find regular work, wages must be low, and no-

thing can prevent it.

Trades' Unions can be of little or no use; and they do injury to the poor, by holding out hopes and expectations that cannot be realized. A strike can be of no service whilst there are more workmen than the market requires. We can make knives and guns, clocks and shoes, linen and woollen cloths, to an almost incredible amount; but the master-manufacturer cannot make purchasers, and he will not make more goods than he can sell with profit. If he did, he could not pay his workmen, and would soon become a bankrupt, he therefore regulates his supply according to the demand.

The question then is, what is be done? I answer, "assist yourselves." We are told in the Fable, that when the wheel of the labourer's waggon stuck in the mire and would not move, the man sat down and began to cry aloud to Hercules for assistance. The reply was, put your own shoulder to the wheel, and then I will assist you; the man did as he was desired, and the waggon was soon extricated from the mire. In the same manner, I say to you—put your own shoulders to the wheel. I think I can explain how this is to be done, but you must all unite, or my advice will be of little use.

We have seen, that when there is too much labour, more than can be regularly employed with advantage, it becomes cheap. Then the question is, how can you make it dear, or more profitable? There is one, and only one way, of doing this; and that is, by decreasing the supply—by not marrying too early.

If you marry early, and have more children than there is regular work for, labour must be cheap, there must be poverty and distress, and no human laws can prevent it. No alteration in the laws can improve your situation, or counteract your imprudence—it must be done by your selves.

We find, that poor gentlemen, generally speaking, do not marry early. They know, that, if they did, their children would become paupers. We observe, that subalterns in the army and navy, clerks in public offices, and other prudent persons, who have small incomes, or little

or no money, remain unmarried. You must follow the same rule as the poor gentlemen, and not marry till your wages will enable you to support a wife and children. No man has any right to expect that the public will support his children, except in the case of illness, or death; and if he cannot support a family by his wages, he should remain single.

In a populous country like ours, there is great difficulty in finding regular employment for all people; and at present, every trade and profession is overstocked. The only remedy for this state of things is, that we must marry later in life, or not marry at all; this may be making a sacrifice, but in a small, thickly peopled country, there is no better remedy. Let men once thoroughly comprehend, that prudence and moral restraint are essential to their happiness and respectability, and then vice, poverty, misery, and crime, will rapidly decrease.

The poor often envy the rich; but in all parts of the world there are, and ever will be, high and low, rich and poor; and it is the law of God and nature, that the immense majority of human beings shall earn their food by daily labour. Every man has a claim to the fruit of his own talents and industry, whether it be worth one pound.

or one million.

It may be asked, has the writer of this practised what he recommends? I answer, he has. Early in life I naturally wished to marry; but my better judgment told me, that by so doing I should not increase my happiness, but most probably involve myself and others in poverty and distress. I delayed my marriage for a few years, and am now enabled to support a wife and family with ease and comfort. As I did myself, so I recommend my poor friends to do; for this, and this only, is the way to "help ourselves," and remove the present cause of our general distress and dissatisfaction.

T. E. B.

We are sure that it is good advice, for a young man "not to marry till he can afford to keep a wife, and has a reasonable prospect of supporting a family;" and, however he may think of listening to this advice for the sake of his country's good, he has a very direct interest in doing

so for his own good. From the accounts which we hear of the migration of many labouring families from the parishes where there were more hands than could find work. to Lancashire and other districts, where there is a want of hands, we have reason to believe that many distressed families have found great relief; and the over-population of one district may thus be relieved by a change of situation, far more agreeable to many than the thoughts of a long voyage over the ocean, even with the best of prospects on their arrival in North America, or any other distant settlement: but whatever may be the truth as to the question, whether the amount of population be the cause of the distress to which many labouring families have been exposed, it is certain, that no individuals can expect to prosper without very particul consideration and good management on their own parts

#### A PRAYER BEFORE THE LORD'S SUPPER.

- "The preparations of the heart of man are from the Lord."-PROV. XVI.
- " Let a man examine himself, and so let him eat of that bread, and drink of that cup."-1 Con. xI.
- O LORD Jesus Christ, do Thou grant me the true sacramental preparation of heart—do Thou prepare me Thyself—do Thou wash over my preparation afresh in the fountain of Thy most precious blood. Grant that I may not presumptuously dare to go unprepared to Thy holy table, nor self-righteously trust to the goodness of my preparation; that I may neither rest in the means of grace without Thee, nor seek Thee, except in those means of grace. Oh, clothe me with humility. me to see my sinfulness more clearly than I have ever seen it before; give me a truer and more lasting repentance,—a more steadfast and lively faith,—a more thankful remembrance of Thy death, and a more full and perfect charity and love to all my fellow-creatures. Search me, oh God, and know my heart, and cause me to know it too: prove me and examine my thoughts, and enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man living be justified. Oh see if

there be any wicked desire in me, and root it out; and washing away all my sin in the fountain opened for sin and uncleanness, deliver me from their guilt and power, and lead me in the way everlasting. And when I have, by Thy help, done all, still keep me mindful that I am a most unprofitable servant; that it is of Thy mercies only that I am not consumed, because Thy compassions fail not. But, Lord, accept my poor and feeble preparation; and make it such as Thou wouldest have it to be; and give me, indeed, to sit down, clothed in Thy righteousness, counted by faith to me through Thy mercy, and in the power of Thy Spirit, which alone can purify my wicked and deceitful heart, at Thy holy table. There let my doubts cease; there let my wicked lusts and passions, and every unholy thought, be brought into captivity to the obedience of Christ-there let my faith wax stronger and stronger—there let my hope be one that shineth more and more unto the perfect day, and my charity toward all men abound.

And may this Sacrament be indeed the strengthening and refreshing of my soul by Thy body and blood! So comfort my weary soul; give it such a sense of its sins, and such a spiritual sight of Thee, its Saviour, that I may go on my way rejoicing. Thus, O Lord, having obtained fresh supplies of grace, let me not again sin against Thee, as I have done; but cause me henceforward to grow in grace, and in the knowledge fof Thee, my Lord and Saviour, until I, though unworthy even to gather up the crumbs under Thy table, eat of this bread, and drink of this fruit of the vine, with Thee, O Lord-Jesus Christ, in the kingdom of God. Grant this, for thy mercies' sake. Amen.

#### FROM THE SEVENTY-SEVENTH PSALM.

When night lies dark upon the earth,
And sin and sorrow on my soul;
When pain to weak complaint gives birth,
And heaving waves of trouble rell;
My sinking heart well nigh gives way,
No rock of safety can I find,
And weak in Faith and Hope,—I say,
"Hath God forgotten to be kind?

"Will He no more to prayer give ear,
"No more speak comfort to my heart?
"His mercy gone? His presence dear?
"In anger will my God depart?"
Vain doubts! misgivings rash and bold!
T'was my infirmity that speke.
I will recall the days of old,
The promise God hath never broke!
Of all his works my tongue shall tell,
I'll see Him in the lightning's glare,
In the loud peal—the ocean's swell,
The God of Israel sure is there.
His path is on the earth and eas,
In depths unknown His foot has trod,

Awful and wonderful is He!
Oh! who is like unto our God?

G. P.

#### THE TWELVE RULES OF THE TEMPERANCE SOCIETY.

From the following Rules, which have been sent to us by a Correspondent, we find the reasons given why the Society sees the necessity of requiring total abstinence from spirituous liquors.—Dr. Johnson used to say, that it was much easier to go without these indulgences altogether than to indulge moderately. Abstinence he considered much easier than temperance.

MR. EDITOR,

Ir you should like to insert them in the Cottager's Visitor, you are welcome to the twelve reasons in favour of total abstinence from intoxicating liquors.

From, Mr. Editor, Yours truly, John Clutton.

Why does the Temperance Society enjoin entire abstinence from all intoxicating liquors?

1. Because from experience, observation, and medical testimony, the human frame, in a state of health, does not require them. The uniform testimony of impartial persons who have made the experiment, is, that adopting a course of wholesome food, and cooling drink, they are much better without any kind of intoxicating liquor.

2. Because of the injurious effects which these liquors have produced upon the human system. Even a moderate quantity frequently makes a visible change upon many persons for the worse, whilst the faltering tongu-

the incoherent language, the staggering walk, and general distortion of the frame, when these liquors are taken frequently, show clearly their pernicious effects upon the human frame.

3. Because ardent (that is, burning) spirits contain no nutriment, and ale and wine comparatively little, and being regarded in their proper character as medicines, it is absurd to take them as a common drink.

4. Because these liquors constitute the article which has, by an insidious influence, produced more poverty, misery, crime, disorder, disease, and premature death, than any other cause. And hence, whatever good service they may occasionally be of, their general bad effect upon society is a sufficient reason for their complete abandon-

ment, as a common drink.

5. Because moderation in these liquors has led to all the drunkenness which we now lament. The distinction between the use and abuse of an article which insidiously takes away a man's reason cannot be maintained, as it can in reference to food and drink, which have no peculiar effect upon the brain. Every drunkard living began with the moderate use of intoxicating liquors: the most rational plan, in order to avoid the consequence, is to avoid the cause. Avoid the first glass, and drunkenness is impossible.

6. Because, though some persons may continue to drink moderately, and seldom, perhaps never, get drunk, we should attend to the influence of our example upon our families, friends, and acquaintance. Respectable moderate drinkers, and religious moderate drinkers, do much harm, inasmuch as their children and associates, less cautious than themselves, are induced by their example to begin the use of intoxicating liquors, and frequently continue it till they fall into a regular course of dissipation.

7. Because moderation is an improper term to apply to any thing but what is indifferent in itself, and consequently ought not to be urged in reference to the use of the drunkard's drink. We ought not to do evil in moderation, but abstain from it altogether; and in doing good there can be no excess. Considering the drunken

character of our country, and the bad tendency, upon the whole, of moderate drinking, whether is it more Christian-like to continue our little drops, or abstain altogether?

8. Because facts prove that the sin of drunkenness can only be removed by entire abstinence. In the face of the doctrine of moderation, drunkenness has continued to increase; but both in America and in Britain, where abstinence has been zealously enforced, the most decisive changes for the better have been produced.

9. Because self-denial being a Christian virtue, while we are certain of conferring a great benefit upon society by abstinence, we should not hesitate a moment about denying ourselves of that which is destroying the bodies

and souls of men.

10. Because total abstinence does not leave the possibility of a stain upon your character, as to intemperance; but your now-and-then glass, if it do not lead you to be a drunkard, will easily gain you the reputation of

being one.

- 11. Because the total abstinence system is a saving of time, a saving of money, and so great an enjoyment that it must be felt to be believed. It is the best household rule that can possibly be established; and, in fact, is the forerunner of all good. While it is perfectly lawful to abstain from these liquors, and at best questionable even to take any, and while so many good effects are sure to follow, why should any man hesitate which course to take?
- 12. Because we have the example of many individuals and of whole nations that entirely abstain from intoxicating liquids, with great advantage to their health and character; and because we have also many Scriptural examples of persons who, at the command of the Lord, or from their own choice, adopted the plan of abstinence from wine and strong drink, such as the Priests of the Lord, the Nazarites, Samson and Samson's mother, John the Baptist, and the Rechabites, to whose conduct the Lord gave the testimony of his approbation. (See Lev. x. 9. Numb. vi. 3. Judges xiii. Luke i. 15. Jer. xxxv.) Fathers and Mothers! Professors of religion! Englishmen! Men of common sense! if you have any

love for yourselves, to your country, or your God, come forward and adopt the abstinence pledge, and keep it!

Printed and given by J. Livesey, Church-st. Preston.

The American Sunday-school Unions give a small book to the teachers and scholars throughout the United States, recommending entire abstinence from spirituous liquors.

#### RECEIPT FOR BOILING POTATOES.

CHOOSE them of an equal size, and boil them in a saucepan without a lid, with water just enough to cover them. When the water nearly boils, pour it off, and replace it by cold water, and throw in a quantity of salt. Try them with a fork to see whether they are boiled. Strain off the water, and let them stand for the space of ten or fifteen minutes.

## DR. FRANKLIN'S OPINION OF THE ENGLISH METHOD OF MANAGING THE POOR.

Every body has heard of Benjamin Franklin. He was a careful, prudent, and thinking man; and by his management and industry, he was raised from a low condition, to the most important situation in his country. He was born in America, in the year 1706. We are not however now attempting to give an account of the life of Franklin, but of his opinion on a subject of which he had himself had great opportunities of judging, having seen very plainly that no gifts or allowances which a poor man can receive will do him half as much good as his own industry, and good management. Franklin was himself a working man, and he has left his opinion for the good of that class to which he belonged. The following is a passage from his writings on the poor of England.

"I am for doing good to the poor, but I differ in opinion about the means. I think the best way of doing good to the poor is, not making them easy in poverty, but leading or driving them out of it. In my youth I travelled much, and I observed in different countries that the more provisions were made for the poor the less they provided for themselves, and, of course, became poorer; and, on the contrary, the less that was done for them, the more they did for themselves, and became richer. There is no country in the world where so many provisions are established for them; so many hospitals to receive them when they are sick or lame, founded and maintained by voluntary charities; so many alms-houses for the aged of both sexes, together with a solemn law made by the rich to subject their estates to a heavy tax for the support of the poor. Under all these obligations, are the poor modest, humble, and thankful? On the contrary, I affirm that there is no country in the world in which the poor are more idle, dissolute, drunken, and insolent, day you passed that Act, you took away from before their eyes the greatest of all inducements to industry, frugality, and sobriety, by giving them a dependence on somewhat else than a careful accumulation during youth and health. for support in age and sickness. In short, you offered a premium for the encouragement of idleness, and you should not wonder that it has had its effect in the increase of poverty. Repeal that law, and you will soon see a change in their manner; Saint Monday and Saint Tuesday will soon cease to be holidays. 'Six days shalt thou labour,' though one of the old commandments, long treated as out of date, will again be looked upon as a respectable precept; industry will increase, and with it plenty among the lower people; their circumstances will mend, and more will be done for their happiness, by inuring them to provide for themselves, than would be done by dividing all your estates among them."

When Franklin spoke of the notion of dividing the estates of the rich equally among all classes, he was aware that some persons were fond of talking about some such fancy, as if it would do them a great deal of good: but he knew very well that if such a thing could be done there would not be one quarter as much for every man

as a common labourer can now earn.

## OLD PARR'S MAXIM OF HEALTH.

PARR, who lived so much beyond the usual age of man, gave this maxim :- Keep your feet warm by exercise, and your head cool by temperance. Never eat till you are hungry, nor drink but when nature requires it.

## "I'M NO WORSE THAN OTHER PEOPLE." (Concluded from page 72.)

On coming to the sick man's presence, Mr. Goodall, as directed by the Visitation Office, said solemnly, "Peace be to this house, and to all that dwell in it." Bolton, who had been sorely agonized by conscience and reflection while left to himself, replied forthwith, "There is no peace to me; I have heard Marian say, there is no peace to the wicked 1, and now I know it. Oh, sir! you are come too late; I have told you and others that I was no worse than other people. I cannot say how this may be, but I feel that I am bad enough to be ruined everlast-In a few hours I shall be in endless misery: to what purpose is it to be no worse than other people, when any murderer could say this of himself? Tell me, Sir, does not the Scripture say, 'Swear not at all'?' I have broken that law every day. Does it not say, ' Keep the Sabbath day holy 3?' I never kept a holy Sabbath in my life. Does it not say, 'No drunkard shall inherit the kingdom of God '?'—Dear Marian has read these things in her books: are they, are they true? feel they are—they are! they are most true! God has sworn not to hold me guiltless. I am an outcast from His kingdom—vou are too late—too late!" and the wretched man shuddered, and fainted on the bed.

On his recovery from the fit, Mr. Goodall addressed him gravely. "You have been," said he, "a great sinner, and I have frequently told you so. You then used to tell me, that you were no worse than others. You see that this is poor comfort now: your own maxim has' risen up against you; it has laid you on that bed, by the hand of your son; it has accused you in the stings of conscience; I do not wonder that you despair. But there is yet hope for you; believe in the Lord Jesus Christ, and thou shalt be saved "Repent, and turn from all your transgressions, so iniquity shall not be your ruin."
"Make you a new heart and a new spirit"." The

<sup>&</sup>lt;sup>1</sup> Is. xlviii. 22, and lvii. 21.

<sup>&</sup>lt;sup>3</sup> Exod. xx. 8. and many other places.

<sup>5</sup> Acts xvi. 31.

<sup>2</sup> Matt. v. 34. 4 1 Cor. vi. 10.

<sup>6</sup> Exek. xviii. 30, 31,

blood of Jesus Christ cleanseth from all sin, if we will walk in the light, as He is in the light. Sin has abounded in you, but grace has more abounded towards you. Trust your Saviour, and He will save you. But your repentance must be truly sincere: it must be a complete change of life; the word of God, and not the example of men, must be your rule. This must be your resolution, and may our prayers be heard for the grace of the Holy

Spirit, to teach and to support you!"

Mr. Goodall continued his visits to James daily, praying with him, and pointing out psalms and chapters, which Marian read to her afflicted father. Their efforts were blessed with success. Bolton recovered, and became a new character. The beer-house was abandoned; not an oath or an indecent expression escaped him; he was regular and attentive at church, he was earnest and fervent in prayer at home; and, under Marian's affectionate guidance, he soon was enabled to hold daily communion with God in the study of His word. His worldly affairs prospered. He earned more, for he was now steady and trustworthy: he was, therefore, seldom without work, and he made the most of what he had. Nothing he earned was wasted in drink and folly; and Marian assisted him; so that after a short time, his cottage was esteemed the neatest and most comfortable in Fairfield parish. At length, he asked Mr. Goodall whether he might be admitted to the Holy Communion. For this Mr. Goodall's instructions had prepared him from the first moment of his recovery, and it was a solemn sight when Bolton presented himself, for the first time, at the altar, which so many other people neglected.

There was no duty of the new life which Bolton thought more important than that of endeavouring to recover his neighbours out of the snare into which he himself had fallen. It chilled his blood when he heard them say, "I'm no worse than others."——"Those were the words," he would say, "that almost brought me to hell; and to what have they brought another!" and then would he give way to the loudest self-reproach about his un-

happy son, of whose career he knew nothing since the event that left him every thing to fear from one who had learned his wretched principle so faithfully. Still, however, he had the satisfaction to find, that his neighbours profited by his efforts among them. It was seldom now that they said, "I'm no worse than others;" the expression was, "I wish I were as good as James Bolton!"

Ten years passed on, and James, whose condition was uniformly that of a penitent, died in firm trust in his Saviour Christ, but in bitter anguish of soul, in reflecting on the sad condition of his son. Nearly his last words to his surrounding neighbours were, " Make your rule the word of God, and not the practice of other people. All my sins, all my wretchedness, arise from acting otherwise. I have seen the wickedness of my course, and I hope my Saviour's blood will cleanse my sin. But that sin is great indeed! I have, I fear, ruined, at least, one soul for ever!" Then would he pray earnestly that his son might be enlightened and converted, and that he might see the wickedness of the maxim by which his conduct had hitherto been governed. Prayer is, no doubt, a powerful means with God. "The effectual fervent prayer of a righteous man availeth much 1." But there are cases in which even that will not succeed. There are cases in which Noah, Daniel, and Job, might petition for their own children in vain?. Alas! Bolton's was one of these.

Marian, on her father's death, was soon settled as housemaid in a religious family; her grief for her father's loss was becoming softened, but a daily prayer arose for her brother. One dark November night, when the family were absent from home, and the servants sitting up, a knock was heard at her master's door. The footman, on opening it, received the point of a cutlass in his breast, and the ruffian who dealt it sprang forward to seize Marian. In an instant, however, he stood, as if fixed to the spot. Her's was a face that could scarcely be mistaken, even after a lapse of many years—could it be!—it was!—his sister!

<sup>1</sup> James v. 16.

<sup>-2</sup> See Ezek, xiv.

Marian had fainted; but the wretched robber waited not to recover her. A few moments of reflection followed -a very few-and he was then on his way to place himself -in the hands of justice. He made a detailed confession of his crimes. On the supposed murder of his father. he ceased not to continue his flight till he reached a seaport, and embarked as cabin-boy in a vessel bound for America. In that country he had continued his depredations, until he was no longer safe, and he now thought he might again venture to show himself in England. He accordingly came over; and had not been many days in his native country, before some wretches, who owed a personal grudge to Marian's master, offered him a large sum to undertake the murder. Among all the sins he had committed murder was not yet to be numbered. He thought, however, he had committed it, and that thought had hitherto made him revolt from that one crime. But Thomas was needy, and none would give him work. His wretched employers plied him with liquor, and, above all, represented to him, that if he did it he would be no worse than many more, who had done the like before him. James could say nothing against his own great rule, and the bargain was completed. The plan was to wound the footman, and then to proceed to the principal object;—which was defeated in the manner already stated.

Few words must now conclude our history. The wretched culprit was tried, pleaded guilty, and was condemned to execution. The time allowed by the law to murderers is short; but not one available moment of it was lost by Marian in endeavouring to reclaim her sinful brother; but all in vain! he refused all hope, and repelled all instruction. When brought forth to execution, he addressed the crowd nearly in these words,— "Good people! you see before you a hopeless murderer, who is now going to the place prepared for all sinners. But that is no comfort for them or me. They must go where I am going. If you would escape that misery, never be content with being no worse than other people. It is that which has brought me here; it is that which

is taking me to the everlasting fire. This I know—more I do not know; for I have hated knowledge, and refused instruction: do not you the same. Value your Sabbath and your Church, and take your Bible for your rule, and not other people's sins." One minute more, and Thomas Bolton's state was determined—world without end!

Parents, let this little history instruct you to bring up your children in the nurture and admonition of the Lord. Teach them to love their God and their neighbour; to seek salvation from Christ, and holiness from his Spirit. Keep them to their school, and their Church, whatever your neighbours may do or say. Show that you value your children's souls more than your neighbours' talk or practice. They may be no worse than other people's children, and yet they may be bad enough to perish everlastingly.

And to my readers in general I would recommend the like advice. If you can make other people better, great are your blessings and reward; but never think other people's sins will save you,—when they condemn those who commit them. "Though hand join in hand, the wicked shall not go unpunished." Take one weighty piece of advice in time, it is the command of your Saviour himself—"Repent ye, and believe the Gospel." H. T.

LUCKY TOM—A SECRET WORTH KNOWING.

MR Editor,

THE accompanying extract was read by me last September while on board a steam-boat on Lake Ontario; it is taken from the Claremont Eagle, a New Hampshire paper. I hardly know whether "Lucky Tom" will suit your Cottage Visitor or not; seeing some notice of Canada in your last number put me in mind of his story.

An old Subscriber.

Tom Spooner was the luckiest dog in the world, at least so said his old cronies. "He began like a poor good for nothing mechanic," they would say, without a cent in the world—without a whole shirt to his back—half a

<sup>&</sup>lt;sup>1</sup> Mark i. 15.

shoe to his feet, and with nothing but his hands to work with. And yet Tom Spooner is one of the most wealthy men among us. What a lucky dog that Tom Spooner has been. He went-among those who started in life with him, but who are now the frequenters of grog shops -by the name of Lucky Tom. It puzzled his old friends how to account for his luck. "He had no rich relations. and though not extravagant was liberal. He was no skinflint. Could he know some art of magic that would unbosom the treasures of the earth, and spread its gold before him? He paid no attention to the words of fortunetellers, and gold-finders; he merely staid at home, and yet his course had been attended year after year, and week after week, by a wonderful share of good fortune—good luck. He must be in possession of some secret of which others are ignorant. What can it be? What on earth can it be?" If Tom had a lot of pork to dispose of, people were always willing to pay a couple of cents more a pound than to any other person! And he was always lucky enough to pay his debts! He was never so unlucky as to feel the gripe of a sheriff, or hear the creak of a jail door. Tom married—an excellent girl. Who would have thought it? What a wonderful lucky dog Tom Spooner is! He must have got the girl by magic! And then; Tom's garden was the picture of neatness; his fences were never known to blow over. His land was rich, while that of his very next door neighbours would produce hardly any thing but weeds! What does Tom put into his land? How he rises one step after another!

If there is an important station to be filled, why Tom Spooner was always the man. If any question between neighbours was to be settled, why Tom—Lucky Tom—was always sure to be called in as umpire. "And now I think of it," says one, "I never knew Tom to speak an ill word against his neighbour. He never drinks—because, to be sure, if intoxicated, some one will snatch his secret from him. He has taught his wife the way too—they both have the secret. He says nothing hard of his acquaintances. He goes to church regularly. He pores over books when he can find time,—he must be learning something more of his art of getting rich. He

is laying up treasures. He is always the first up in the house which furthermore shows that Tom's mind is always bent upon the secret. He can't find time even to take a glass at the grog-shop. He must have a secret worth knowing. It occupies his thoughts so much that he minds nobody's business but his own. And yet it does not weigh heavy on his mind-he is always goodnatured-contented and happy; he has no quarrelling in his family. All is pleasant and agreeable. Nothing is out of place. Strange! strange!" said these wiseacres, "that Tom Spooner-that poor mechanic-who began with nothing, should have been so fortunate—so lucky in life! Up early—ever at work with hands or head!—he must have a secret worth knowing! Ah! lucky, lucky Tom! What can his secret be?" Reader, what can his secret be?—It is a secret which every industrious prudent man bas already found out. Claremont (N. H.) Eagle.

#### WORKING OF THE NEW POOR LAWS.

We have great pleasure in giving the following extract from a London newspaper. It is a great point to reduce the amount of the poor rates, on account of the relief which is thus given to the farmers, as well as to many industrious people who have to pay to the rates, and yet have more difficulty in supporting themselves than those who receive the pay. Still, if the poor were to be injured by the saving in the rates,—the burden would only be shifted from one party to another. We have always ourselves been of opinion that the change in the poor laws would be of great benefit to the poor themselves;—and the accounts which we receive from different quarters confirms this. The following extract relates to the Milton Union, next Sittingbourne.

"MILTON UNION, NEXT SITTINGBOURNE.—We have been able to make a comparison of the poor-rate paid in this union in the year ending March, 1835, with that which will end in March, 1836, and it shows a saving of more than 50 per cent.; indeed, I feel quite confident that when the quarter expires, the saving will be 55 per cent.!! In many districts I have every reason to believe it will be

even more, in none under 40. Now what a gain is this—what a relief it is to the agricultural interest! It lets loose three millions per annum at once, which before was most wastefully and shamefully employed. You are at liberty to make what use you like of this information, as it is correct to a figure. It might be asked, how are the poor off? I say, much better; for we have not two able-bodied men now out of employ, when there were twenty last Christmas. They are also much more careful, more orderly, and more satisfied; and what is of the very greatest consequence in a moral point of view, bastardy is scarcely heard of; only three cases have come before me since the union was formed of the eighteen parishes, and the decrease is at the rate of 70 per cent. or upwards. These facts are the best answers to those who cavil at and abuse the new poor laws."—
(From a Correspondent.)

### PERSONS RESCUED FROM DROWNING BY A BRAVE YOUTH.

On Saturday night, an inquest was held before Mr. Baker, Coroner, at the Eel-Pie-House, adjoining the river Lea, Limehouse, on the body of G. Phillips, aged fourteen years, who was drowned. A man had taken him into the water to bathe, but he had been seized with cramp, and obliged to let him go, and the boy, not being able to swim, had sunk. A lad, named Fisher, stated, that he took the deceased out of the water a few minutes after he had sunk; but unfortunately, not before he was quite dead. Every effort was used to restore animation, but without success. In the course of his evidence, Fisher said that he had saved two persons from drowning, and had also taken three others out of the water who had gone down before his arrival. The Coroner commended the witness for his bravery, and desired, that if he ever again succeeded in saving a life, he would apply to him, and he would do all in his power to obtain for him the reward offered by the Royal Humane Society. Witness thanked the Coroner, and was proceeding with his evidence, when, an alarm was given that some person had just fallen into the river Lea. Fisher immediately pulled off his jacket, and said, "I am off, Sir," and before any one could stop him, he was on the bank of the river. The Coroner and Jury followed him, and tried to persuade him not to attempt going into the river, for it was ten o'clock on a dark night, and the banks of the river very steep. But the brave lad would not listen to their remonstrances, but jumped into the water. He disappeared almost immediately. A moment of awful suspense ensued, when he appeared again, and brought up a man and child, who were immediately taken into the Eel-pie public-house. It was found afterwards that the man had been drunk, and had fallen into the river with the child on his shoulder: they were soon recovered, and were sent home.

The lad returned to the inquest-room, and with his clothes still dripping, respectfully asked the Coroner if he would fulfil his promise. The Coroner said, he deserved the thanks of every one, and that he would with pleasure sign the necessary certificate. The Jury complimented the lad on his bravery. It appears that the lad is called "Captain" in his own neighbourhood, from his great bravery and strength, and is particularly noted for his skill in swimming, which skill he has exerted so usefully in saving the lives of his fellow-creatures.

E. A.

#### RULES FOR THE USE OF BEER.

I can give you two rules equally favourable to health and economy. First,—when drinking strong beer, always limit yourselves to the smallest quantity capable of counteracting the feelings of languor and exhaustion under which you may have laboured; and if a further quantity of drink be required to allay thirst or dilute food, either have recourse to much weaker beer, or wait awhile and take tea. Secondly—shun with the most scrupulous care, all those occasions on which you may be tempted to take beer as a means of consuming time, or of producing sensual pleasure and riotous mirth.

Dr. Hodgkin on Health, Saturday Magazine, No.

213, p. 165.



ESQUIMAUX WINTER HOUSES.

WE have, in the course of our work, frequently mentioned the Esquimaux, that singular people, who live in the northern parts of the American continent; but who are very different from the other natives of America. Their climate being far north, is very cold in winter, and they, therefore, clothe themselves thickly with skins and The other tribes of America have no beards: but these have them so thick that it is often difficult to discern any features of their face: they have generally a fur cap on their heads. In summer they have nothing to Cover them in the night. In winter they lodge in tents, or winter-houses made of hides, or in caves. chief employment is hunting or fishing. They inhabit the neighbourhood of Hudson's-bay, which our young readers should look for in the map of North America. A great deal has been said about them in the accounts of the Northern regions, as given by the enterprising voyagers and travellers who have, for several years past, been seeking for a passage by sea across these Northern regions of America; such as Captains Parry, Franklin, Ross, Back, &c. Captain Franklin says, that their win-

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ter huts are of a superior kind. On one occasion they saw an Esquimaux village composed of these sort of huts. The accompanying sketch is taken from a little work called, "Arctic Travels."

#### ON SUNDAY TRADING.

WE are fully aware of the difficulties in the way of putting an effectual stop to Sunday trading, by law; -but the greater, on that account, is the obligation of private Christians to use every means in their power to encourage the religious observance of the Sabbath, both as it is calculated to promote the comfort and happiness of men on earth, and affording them a gracious opportunity of seeking that aid, and encouraging those dispositions, which are needful for the Christian's preparation for eternal happiness in heaven.—It is easy for those whose condition in life enables them to pass their Sabbath undisturbed by the turmoils of trade and the agitation of business,—it is easy for such persons to look down on the petty Sunday trader, and to wonder at his wickedness in thus daringly opposing the command of God, and giving that day to worldly toil, which God has appointed for holy rest. When we have spoken to these Sunday traders, and especially to the little dealers who from their stalls in the streets supply refreshments on the Sabbath to the idlers who make the Sabbath what they call their holiday, the reply generally is, that they cannot afford to rest on the Sabbath; that they take more money on that day than any other, and that they must go on.-Now a poor man, in this, certainly has a temptation, of the force of which a rich man is hardly able to judge. If the poor man be a true Christian, he will not give way to this temptation: he will consider his duty to God, before his worldly gains, and will give up what he knows to be wrong, whatever it may cost him. But a man must have a strong sense of religion before he can understand and feel this, and act upon it. I believe the truth indeed to be, that no man does really benefit himself by Sunday trading,—and that he who seeks for worldly gain by breaking God's Sabbath, will find no gain,—but will be

like those of the Israelites who, contrary to God's commands, sought for manna on the Sabbath-but "they found none."."—But tradesmen of a somewhat higher class will say that they do not wish to work on the Sabbath day, but that their customers require it and expect it, and that if they were to refuse to accommodate them, they should lose their custom. This could be no argument at all, to a truly Christian tradesman,—but it is a great consideration to a worldly one:—hence, we see, on the Sabbath morning, in great towns, the butchers' shops open, and the fishmongers, the poulterers and confectioners, and bakers. Now if this evil be caused by the rich customers, these customers have much to answer for. I believe that such persons are very frequently in ignorance as to what is going on in their families, and, if they find their table properly supplied at dinner time, they do not know, or ask, whether the articles were purchased on the Saturday or the Sunday. But they ought to know; -for if they are negligent about these things, they are, in fact, encouraging them.—It is needless to repeat the well known saying of "the great power of example:"but, if every person of influence would think of this, much more would be done towards the proper keeping of the Sabbath than any laws will be likely to produce. Now how easy it would be for every head of a family to make a rule, that nothing from any tradesman shall be taken into the house on a Sunday. It is a rule which I have myself made, and kept, many years, - and I see the comfort and advantage of it. If there is no such rule, there will be more bustle on the Sunday morning than on any other morning of the week: your servants, whose work you are perhaps trying to render light on the Sabbath day, will be perpetually interrupted by rings and knocks at the door. The boots and the shoes and the clothes, and other matters which were faithfully promised on the Saturday night, do not make their appearance till the Sunday morning;—and we do generally see numbers of tradesmen, or their messengers, carrying their goods from house to house on the Sunday morning, in their

<sup>1</sup> Exodus xvi. 27.

aprons and work-day dress,—and thus they lose the *rest* which they have a right to on the Sabbath, and find, in their absence from home, too many opportunities to tempt them from the religious observance of that day.

How much evil might be prevented, and how much good, consequently, expected, if every one who employs a tradesman of any kind would make it fully understood that he had made a rule,—and that he intended to keep it!—There would be positive good—and there would be great good drawn from the power of example! V.

INTERESTING AND AFFECTING SCENE IN THE COURT HOUSE, WAKEFIELD.

THE following account, printed as a handbill, has been sent to us by a Correspondent.

As interesting and affecting a scene occurred in the course of the proceedings at the Petty Sessions, Wakefield, on Monday week, as ever it was our lot to witness. For some years past, the name of Robert Chappell has been as notorious in the district of Ossett, as ever that of Turpin was of old in the vicinity of his depredations.

Chappell's offences may not have been quite so serious and desperate as those of the celebrated highwayman; but in all probability they have been more numerous. In Petty and Quarter Sessions his name was as familiar as a household word—in both, conviction has followed conviction almost as soon as the doors of his prison have thrown him upon the public. At length a change has been worked upon the disposition of the man, and the notorious thief is before us in a new character. On Monday afternoon he appeared in the Court House, Wakefield, at a time when it was much crowded, and being called forward into the witness box, by J. Armytage, Esq. the indefatigable and highly-respected Chairman of Petty Sessions,—was thus addressed by him:—

"Robert Chappell, I have requested Pickergill, the late constable of Ossett, to procure your attendance here to-day, in order to address to you a few words which may not be altogether unpleasant for you to hear; and to which I ask the attention of all persons in this Court.

I have great satisfaction in acknowledging your good conduct during the last twelve months. At this period of the last year you stood at that bar under conviction of a serious offence; and that it was not your first offence the records of the Court went to show. On that occasion it fell to my lot to try you; and I well remember that you had a very narrow escape of transportation, of exile from your country,—your home,—and your family.

My casting vote decided your fate. You asked for mercy, and you appealed so fervently, that I thought I should be justified in extending it towards you. - You promised to amend your life, if spared to your home and family; and I thought you were sincere.—I believed and hoped that you might reform and lead a new life. I should have been grievously disappointed had my expectations been ill-founded. On the other hand, I am well pleased that the mercy bestowed upon you was not a vain endeavour to reclaim you. During your six months' confinement, I, as visiting magistrate of the House of Correction, watched your conduct narrowly; my inquiries respecting you were constant and unceasing; and I am indeed happy to say, that, from the first to the last day of your imprisonment in the House of Correction, you behaved yourself with great propriety. After you were discharged, you did not escape my attention. I made regular inquiries relative to your mode of life, not only of the authorities of the town, but of others, and I was happy to hear that your first act was to attend a place of worship; and my pleasure was increased, on finding that you were regular in your attendance there. I found tóo, (and this was the better ground of my hope that there was something of sincerity about you,) that as your attendance at the House of God increased, your visits to the public-house diminished. I have heard that you have not once visited the ale-house. You have left your dissipated companions; and I trust that you will never more join them. In short, from all that I can learn, you have become an industrious man, a kind father and husband, and altogether as good a character as previously you were a bad one. I have therefore the satisfaction of presenting you with this Bible and Prayer Book.—Study

their contents diligently, and may they, with God's bles-

sing, lead you to a happy eternity."

The earnest yet kind and feeling manner in which this address was delivered, brought tears into almost every eye in the Court. The presents were handed to Chappell, who seemed well pleased with his gift. He returned his humble but sincere thanks to the worthy Magistrate. He likewise addressed a few words to the persons in the body of the Court,—exhorting his youthful hearers, in particular, to beware of the consequences of attending public-houses.

### CHLORIDE OF LIME.

Scarlet fever has lately been very prevalent in different parts of the counties of Hereford and Worcester among children, and many cases have terminated fatally. It is recommended that persons who are obliged to attend upon fever patients should keep a handkerchief saturated with chloride of lime in the hand, and apply it occasionally to the nose, in order to guard against the contagion of this disease, which is very great.—The room and other parts of the house should be well sprinkled with it \*.

Northampton Herald.

### PROVIDENCE OF GOD DISPLAYED.

Some plants flourish in one climate, and others in another, according to the several purposes for which they were designed by a good Providence.—Some which are generally useful will bear almost any temperature. This is particularly the case with grass. The pitcher-plant flourishes only in very hot countries.—Its tube is about as long again as the bowl of a tobacco-pipe, and is filled with watery fluid. This supplies water for birds, and is admirably adapted for the purpose.—The cactus tribe grow in hot sands, and afford both food and water; and we generally find, that, according to the wants of man and animals in different countries, food best adapted for their use is bountifully supplied.

Jesse's Gleanings in Natural History.

<sup>\*</sup> Handkerchiefs should, after use, be put into water, as the chloride is of a burning nature, and will consequently rot the handkerchief, even though weak.

#### NATURAL HISTORY.



THE TORTOISE.

WE have frequently endeavoured to direct the attention of our readers to the provision which the wisdom and goodness of the great Creator has made for the protection and benefit of His creatures.

This is seen in every animal, if carefully examined; but, in some instances, it is more particularly observable. The shell of a tortoise is a wonderful provision for the protection of the creature. There is a shell over the animal, and under it, with an opening for the head and forepart; and another for the tail and hinder-parts. The tortoise can draw these within its shell, and is then secure against the attacks of those enemies who would destroy it, at once, if it had not this defence. This shell is so strong that a man may stand upon it without doing the least injury to the animal; or a cart-wheel may go over it without crushing it. The strength of this shell is a grand defence, for the slowness of the animal would generally prevent it from escaping a danger by moving out of the way. There are said to be thirty-six species of tortoises; four inhabiting the sea, eighteen the freshwaters, and the rest living on land. The land-tortoises have very short legs, which they thrust out of the shell, and are thus enabled to move, though very slowly: by means of their claws they can make a burrow under ground, into which they retire in autumn, and continue in a state of torpor, or sleep, till the warm-weather of spring returns. About the beginning of June, the female scratches a hole in the ground in some warm situation, and there deposits her eggs, which are hatched about September by the heat of the sun. The sea-tortoises, generally called *turtles*, have their feet suited exactly to their condition, being more like fins than feet, so that by means of these they are enabled to swim. These feed on the sea-weeds which grow near the shores.

Tortoises have no teeth, but their upper jaw shuts over the under one like a box; and these are so strong and sharp that they are enabled to cut through their food with the greatest ease; they not only thus browse upon grass, sea-weed, and other tough vegetables, but can also crush the shell-fish, on which they sometimes feed.

V.

REMARKS ON THE ARTICLE "I'M NO WORSE THAN OTHER PEOPLE," in our February Number.

MR. EDITOR.

SHOULD not the excellent article, in your last number, be printed as a separate tract, either by the Society for Promoting Christian Knowledge, or by the Religious Tract Society? I mean, of course, if it goes on as well as it has begun'; I allude to the article called "I'm no worse than other people."

I am afraid you cannot again say, "Our correspondent's article was too long for insertion in our little work,"—seven pages and a half, and to be continued:—but we cannot have too much of what is good.—Should not "holy Scriptures," (in page 71, line 20) be holy Spirit? I beg, whilst expressing the pleasure I received on reading the article above mentioned, to thank you for "The Two Landlords,"—"The Glass at Night,"—and "The New Poor Laws."—I am much pleased with Captain M's plain and direct answer. The right answer to your question, at the end of that chapter, is "a thief and a robber." I mean, of course, if there be the power to pay. A neighbour of mine says, he cannot conscientiously pay

Which it does .- ED.

tithes; it seems, however, that he can conscientiously keep the money in his pocket which belongs to another. The Quakers, I am persuaded, do not mean to commit a fraud when they withhold that portion of tribute which the law requires; but still they are withholding a portion of what cannot be fairly considered their own. I wonder whether many, who are called "Patriots," (that is, lovers of their "country") are not, in some degree, touched with a desire of keeping in their own pockets that which is due to their country.

I am, Mr. Editor, with much regard,
An original Subscriber.

We must say a few words on the above letter:—we should not have inserted the *praises* in it, if they had not applied much more to correspondents than to ourselves.

We assure our valued "Original Subscriber," that we do not object to the excellent articles sent by many of our correspondents, as being in themselves too long, but we are obliged frequently to omit them because their insertion would oblige us to neglect many others of our correspondents, whose communications we are desirous of inserting.

Holy Scriptures is undoubtedly a misprint for holy Spirit. These mistakes are very vexatious, but it is almost impossible wholly to avoid them. Exceeding,

should be exceedingly, in page 52, line 29.

As to the question of paying rates, taxes, tithes, &c. there is one simple consideration which applies to every person, simply as an honest man, quite separate from the question of approving, or not approving, the object to which these payments are to be applied. A man hires a house, or land. His landlord says to him, I ask you fifty pounds a year, if I pay all the taxes, rates, tithes, &c. Will you give this? Ans. Yes, Sir.

Landlord.—But on second thoughts, as I shall be a good way off, it will not be convenient for me to pay these outgoings to the Collector. I have calculated them, and they come to just fifteen pounds a year, so that you can pay them when the Collector calls at your house,

and you can then deduct the 15l. and send me thirtyfive pounds instead of fifty.

Tenant.—Very good, Sir; it's all the same. You. in truth, leave the money with me to pay for these things.

Landlord.—Exactly so.

What then should we say of this tenant, if he should keep this money, or any part of it, in his own pocket, and say that he had scruples about rates, and tithes, and taxes?-Now we know very well, that there are questions about tithes, and church-rates, and other such matters; which require much consideration; and nobody can be more desirous than ourselves to see these matters regulated in a manner which may be satisfactory and advantageous: but we cannot, with any sincerity, listen to those objectors, whose objections are founded on dishonesty, and are so profitable to their own pockets.

The case is the same of a person living in his own house, or occupying his own land: the property was bought for less money, because the outgoings were taken into the account. We do not speak about tithes and church-rates, and so on, merely because we are churchmen; we should say the same if we were dissenters. churchman was buying an estate consisting of five small houses, and he was to give five hundred pounds for the lot; but before the bargain was concluded, it was discovered that there was an endowment of 5l. a year to be paid to a dissenting chapel; he then said that he could only give four hundred. This was agreed upon: he may be said to have received one hundred pounds on consideration that he would pay to the dissenting minister five pounds a year. He afterwards kept back from paying this, saying, that he did not approve of dissenters. Now this is exactly like the fraud of any tenant refusing to pay the usual outgoings which he engages to pay when he takes a house.

It is not a question whether you approve of the church, or whether you approve of dissent; it is whether you approve of paying what you have engaged to pay, and for which a consideration has been allowed to you. As far as regards the Quakers, they, in fact, do pay; for though they do not approve of wars, or of many other purposes for which taxes, and tithes, and rates, are collected, they are too honest to approve of pocketing the money for which an allowance was made when they hired or bought their houses; they, therefore, do not pay the money with their hands, but they leave it, or its value, so that it may be taken by the collector.

V.

### SCRIPTURE PORTIONS FOR THE AFFLICTED.

Job v. 17.—There is no happiness in affliction, naturally considered; it is from certain circumstances connected with afflictions that happiness is associated with them. Affliction, in itself, is grievous, and it would be only so to us, did not the over-ruling, admirable dispensations of God, temper, order and dispose, and work it to an end above its own nature. It is the art and wisdom of the physician which connects poisonous simples and ingredients, so as to make them medicinable: and did not the wisdom and goodness of God correct our corrections, they would not be medicine to us, but poison. It is not correction, but the hand of God with it and in it, which makes us happy.

Caryl.

Psalm xxxix. 7. "My hope is in thee." What would adversity be without hope? This is the last lingering light of the human bosom, that continues to shine when every other has been extinguished. Quench it, and the gloom of affliction becomes the very blackness of dark-

ness, cheerless and impenetrable.

"Christ is my life, my joy, my hope, Nor can I sink with such a prop."—Dr. WATTS.

c. w.

### EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

GIN PALACES.—From St. George's church, in the Borough, to the Elephant and Castle, a distance not exceeding 700 yards, there are no less than twenty-three gin-shops, exclusive of one or two public-houses in each of the turnings, both right and left. One of the palace proprietors has three large establishments within a stone's throw of each other. The scenes of demoralization and brutality enacted upon the Sabbath morning in the neighbourhood exceed credibility.—Morning Herald.

On one evening last week, a handsome supper was given by the Hants, Sussex, and Dorset Insurance Companies to upwards of 200 of the labourers of the parish of Westmeon, near Petersfield, in return for their laudable exertions in stopping the progress of a recent incendiary fire, which

threatened destruction to the whole village. - Salisbury Herald.

SHOCKING EFFECTS OF THROWING MISSILES.—At Petersfield, on Saturday, two young men, named Edmund Southen and James Dibbens, were throwing at each other in play, when a brick-bat fell on the head of a boy named Booker, who was on the other side of a fagot-pile, which caused a concussion of the brain. He died in a few hours.—Salisbury Journal.

CAUTION AGAINST LEAVING AREA GATES AND KITCHEN DOORS OPEN.—On Saturday morning numerous articles of plate were stolen from the house of W. Ord, Esq., 77, Harley-street. The area-gate and kitchendoor had been left open, and during the temporary absence of the butler, the property was stolen.—Albion.

At a meeting of the Grantham Agricultural Association, Mr. Hanley stated that he had seen a steam-plough at work in Lancashire, which did its work remarkably well, and turned up an acre of wet land, at a depth of

nine inches, in one hour and fifty minutes.

CAUTION TO OWNERS OF HORSES.—Several horses have lately died in the county Wexford, in Ireland, in consequence of being allowed to graze on the potatoe fields. Hungry horses greedily devour potatoe stalks, which

contain very unwholesome substances.

Among the numerous acts of useless cruelty inflicted on the horse, the one of tight reining back the head is the most ridiculous, and from which many evils arise. It causes inability in the horse, when it stumbles, to recover itself, and people of common sense will discontinue such wanton and perfectly unnecessary tyranny over the free action of the noble animal.

Saving's banks for seamen are about to be established; a plan which we have no doubt will preserve many of these poor fellows, when sufficiently understood, from the depredations of the sharpers by whom they are assailed on landing from long voyages. The suggestion originated with the late Mr.

Walker, the magistrate.

The Duchess of Kent's cottagers' prize of 5l. was given by the Committee of the Royal Berks Horticultural Society to John Prior, of the village of Purley, near Reading. He is sixty-one years of age, and has been a day labourer at Purley-hall for forty-five years, having been in the service of the grandfather and father of his present master, the Rev. H. Wilder. He has been the father of eight children, of whom five sons are now living—four of them serve in the capacity of head gardeners in respectable families, and the other is a valet to a gentleman in London. His garden consists of half an acre of land, which he has been in the habit of cultivating morning and evening, without neglecting his master's work. It is in high condition, and was considered by the visiting committee the neatest in the district. By industry and frugality he has been enabled to rear his present family to live in comfort, and to acquire the confidence and respect of his neighbours. During the whole period of his industrious life he has never been compelled to apply to his parish for a single farthing in the shape of relief.

#### NOTICES TO CORRESPONDENTS.

We have received the communications of D. I. E.; S. S; R; C. W; X. W.; a Friend.

## COTTAGER'S MONTHLY VISITOR.

### APRIL, 1836.

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ON READING THE SCRIPTURES WITH A RIGHT MIND. MR. EDITOR.

THE soil of a certain farm was so dry and barren that it yielded only thorns and thistles. The landlord compassionating the state of his tenant, bade his chosen ser-

vants to dig a deep well on the estate.

Under his direction, it was so constructed as to yield a constant supply of the purest water to those who drew from it with clean and sound vessels. The ground regularly watered from this well, improved astonishingly; and bore abundantly. The weeds which, before, had choked the soil, were destroyed, and the farmer reaped a golden harvest. But, if the husbandman neglected to supply his fields with water, or, by filling improper vessels, wasted

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the precious fluid, rank and poisonous weeds overran the

land, and scanty crops brought him to poverty.

It sometimes happened that the bucket would be too heavy for the farmer or his sons to carry. In this case, the kind and considerate Landlord appointed persons to assist in bearing the burden, and to instruct in the application of the water, forbidding any other use of it, than the improvement of the soil. Pure and fertilizing as was the water, when thus employed, it became as destructive as molten lead if misapplied, burning and destroying all that it touched. However fierce the summer sun, however long the drought, the well never failed to yield its supplies to those who diligently drew its waters and applied them to the thirsty soil; and the parched and barren land, to them, never failed to "yield its increase."

My friends, attend to the application of this little fable. The barren land, yielding only "thorns and thistles," is man degraded by original sin, (the transgression of Adam, as described in the third chapter of the book of Genesis), and besides this, having himself grievously sinned. The "Well" is the Bible, written by holy men inspired by God, and affording a never-failing source of instruction and comfort to those who read with "an honest heart,"-making them "wise unto salvation:" the unsound vessels are those persons who read negligently, and in whose minds the word of God, like "the seed among thorns," is choked by the cares and pleasures of the world, and yields no fruit of faith and repentance. The heavy buckets are those parts of Scripture difficult to be understood by the unlearned, and which the ministers of the Gospel are appointed by God to expound: the Holy Scriptures, irreverently spoken of, or perverted in their meaning, are as molten lead to the soul; and a fearful judgement awaits all who thus misapply the word of God.

Lastly, however severe the trials, however sore the affliction with which God sees fit to visit his people, the Bible will yield a never-failing source of comfort, support, instruction and assurance to those who read with prayer, and with a faithful and humble spirit. In their hearts the

blessing of God will ripen a glorious harvest of hope and joy, for though "Heaven and Earth shall pass away," the word of God "will not pass away!"

The Close of Sarum.

E.

### DEATH OF A FRIEND.

MR. EDITOR.

WHEN the Christian leaves this world, and has entered into his rest; shall we rejoice that the righteous is taken away from the evil to come, or shall we mourn that a good man has left us, who fed the hungry, clothed the naked with a garment, visited the sick, searched out the cause which he knew not, and walked together with us in the house of God as a friend? Our feelings are affected, perhaps in both ways; we both mourn and rejoice; yet we sorrow not above measure, we rejoice with trembling. I have been led to these remarks by a letter just received, informing me of the death of an old friend, who died a few days since, having exceeded his 80th year. He died giving glory to God, and in peace and good will with men. My friend was a man of riches and influence, and he was one of those who used his wealth and ence, and he was one of those who used his wealth and his influence to the best of purposes: he was eyes to the blind, feet was he to the lame, in the fulness of his sufficiency he forgat not the poor that cried, nor the fatheraless; the widow's heart he caused to sing for joy; and the blessing of him that was ready to perish came upon him; he was a pattern of judicious, patient, active charity. Thus, while living, he shewed himself in all things a restern of Christian works: and now being deed he was pattern of Christian works; and now being dead, he yet speaketh.

By his last will he left the following sums to the following charities, 600l. to the "Society for promoting Christian Knowledge," a society whose operations for nearly a century and a half, are too well known to need repetition: 200l. towards building churches in the diocese in which he lived: 200l. towards the mariners' church in a neighbouring great sea-port town: 200l. to the infirmary in the same town: 250l. to the clergyman of his late parish, (having removed to the parish in which

he died, but of late years) as a testimony of his approbation of the zeal and piety of this his former pastor, together with the unwearied attention paid by him to the spiritual and temporal interests of his populous parish. He left also many legacies to his faithful servants.

My friend was a constant attendant at the house of God, and at the holy table, with his family and servants; and he made his own house also a house of prayer; causing the outgoings of the morning and evening to praise Him, before whom the rich and the poor meet

together: -the Maker of them all.

What was once said by the excellent George Herbert of the house of the good country pastor; might with little variation, have been said of my departed friend's house also. "He was very exact in the governing of his his house, making it a copy and model for the parish. He knew the temper and pulse of every person in his house, and accordingly, either met their vices, or advanced their virtues. Therefore, having seasoned them with all piety, not only of words in praying and reading, but in actions, his servants were religious; and, had it not been his duty to have them so, it had been his profit; for none are so well served, as by religious servants, because what

they do is blessed, and prospers."

Possessed of many attainments, and highly accomplished, my friend was yet humble and meek; and, though courted by the good and great, yet he at the same time condescended to men of low estate. Generous he was, yet just (for justice is the ground of charity), and, while receiving the good things of this life, he did not selfishly lavish them upon himself, nor enjoy them alone. His life consisted not in the abundance of the things which he possessed. While the rich partook of the abundance of his house, yet he suffered no poor man to ask in vain who sought to be fed by his bounty. If they who have riches, shall hardly enter into the kingdom of heaven; blessed then are they, whose hearts having not been overcharged with the cares of this life, neither having erred from the faith, by coveting money, (the root of all evil), but,—escaping the temptation and the snare, and those foolish and hurtful lusts, which drown men in

destruction and perdition—have, by the mercy of the Father, for the merits of the Son, and through the inspiration of the Holy Spirit, exchanged a state of grace here, for a state of glory hereafter.

### A SHORT ACCOUNT OF GEORGE HERBERT.

I add a short account of the life of the excellent G.

Herbert, to whose writings I have alluded above.

The Rev. George Herbert was born in the year 1593, and died in the year 1639. Many of your readers may not have seen his works: if they like, however, to read the bible, and the words and works of wise, pious, and ancient men, they will do well to read the "Country Parson," and the "poems" of this good man, together with his life, which is added to both. He was of noble family; "his aspect," as the writer of his life says of him, "was cheerful, and his speech and motion did both declare him a gentleman, for they were all so meek and obliging, that he purchased love from all who knew him."

His chiefest recreation was music, in which heavenly art he was a most excellent master, and did compose many divine hymns and anthems which he set and sung to his Twice every week he attended the cathedral church at Salisbury; (walking there from his parish of Bemerton, about three miles distant), and at his return would say, that his time spent in prayer and cathedral music, elevated his soul, and was his heaven upon earth.

The dedication to his poems, and the lines he repeated

before his death, will tell us what spirit he was of.

The dedication-"Lord, my first fruits present themselves to thee; yet not mine neither; for from thee they came, and must return. Accept of them and me, and make us strive, who shall sing best thy name."

The Sunday before his death, he rose suddenly from

his couch, called for one of his instruments, took it in his

hand, and said-

My God, my God, My music shall find thee, And every string Shall have his attribute to sing.

On the day of his death, he said to his friend "My

dear friend I am sorry I have nothing to present to my merciful God but sin and misery; "upon which his friend reminded him of his piety to God's house, and his many acts of private mercy; to which he made answer saving-"They be good works, if they be sprinkled with the blood of Christ, and not otherwise." A FRIEND.

### MARTHA TIDY, OR NEATNESS IN DRESS.

MR. EDITOR.

SIR,—I hope you will excuse the liberty I take in addressing you, for I am no great scholar, and never expected to have written any thing to be put in print; but the wish to be useful induces me now to take up my pen to call the attention of your readers to the present foolish style of dress, in the middling and humbler walks of life.

Perhaps, if it is not taking too great a liberty, you will allow me to relate the circumstances which induced me to write, and which will explain what I mean, better than any arguments I can offer: but to do it properly, I must

introduce somewhat of my own history.

My father and mother were quiet honest people, who, some fifty years ago, settled in H--; he had taken a little business as a grocer and draper; and my mother, who was a farmer's daughter, and had received a good education for her station in those days, commenced a dayschool; and girls and boys of the more respectable sort came for some miles round to her, and thus by their joint industry they brought up a large family very respectably, giving us each a trade, and my health being delicate they were induced to apprentice me to a dress-maker. here I would wish to make an observation which may be useful to those who are about entering into a similar employment. I did not learn the business under the idea of dressing or bedizening myself, but simply for the straightforward purpose of earning my bread by working for others. Against the sin and folly of attempting to wear things unfit for my station, my poor father continually warned me, knowing the temptation to be great from my constantly seeing such vanities. "Martha, my child," he said, "remember it is not outward adorning which will make you acceptable in the sight of God; you only

want a plain garb here as a preparation for the wedding garment, which Christ will make ready for you in that day, when I hope He will clothe you in the brightness of His righteousness." And, while he spoke, he was folding down a new Bible, his parting gift, at the 1 Tim. 2nd 9th, and at the 1 Pet. 3,-3rd and 4th, and gave it into my hands with his blessing, ere I set out to enter on my new duties. My mistress was a kind sensible person. who was strict without being severe, and very particular as regarded the conduct and dress of her apprentices; if I had followed all her advice, I should have been a wiser and a better woman. When my time was out, I returned home to assist my mother, and took in mantua-making. I fancy I can see now our plain and neat Sunday dress; and believe me, sir, our hair was always nicely smooth, from being well brushed; but alas! that is not the fashion now. After a few years my parents died, and my elder brother marrying, I was no longer wanted in their business, and I engaged with a lady (who had known me from childhood) as her own maid, and went with her to a distant country.

During the twenty years I resided with her, I only twice visited H-, but at the end of that period, my health became so bad, that I was advised to try my native air, and in consideration, my dear mistress was good enough to say, of my faithful services, she settled 201. a year on me, which with my own savings, made me up a pretty little income, and I took a nice cottage near my brother, hoping to derive no small satisfaction and comfort from my nephews and niece, especially the latter, who was near fifteen, who I thought would be getting companionable for me. I arrived late in the evening at H-, and my brother met me at the coach, and conducted me to my new house. At the garden gate, ready to receive me, stood his daughter; and oh! Mr. Editor, it would be vain for me to attempt expressing my disappointment and vexation on seeing her. She was a fine, tall, amiable looking girl, and the gown put on to do me honour was one I had sent her, a neat twilled cotton, and not made much amiss, though to my taste, the sleeves were too full, and there were capes and trimmings about the body, the use of which I could not discover; but her head was the sad, and to me (may I write it) the disgusting part of her appearance. She would have had certainly a fine quantity of beautiful hair, if it had been brushed as much as it was dressed, but it was to appearance nearly spoiled by being constantly tortured, and frizzled. But for the benefit of your readers I must endeavour to describe it. First there was a fine large plait, which must have taken very many minutes to braid, and behind was a horn comb to raise the head still higher, while on each side of the face hung at least half a dozen long mats of hair very nearly straight, turning in various directions, and her handsome intelligent countenance so completely hid by them, that I almost fancied her as plain as she was untidy. When she became used to me, I attempted to reason her out of the folly of wearing what was so improper for one in her station, even if well arranged, but in the present case was really disgusting: it was in vain to tell her that she would not only look better, and be more comfortable, but would be doing that which was right and proper by having her back hair neatly twisted, and fastened compactly with a comb, and the long frizzy mats cut shorter, and done up also with little combs on each side tight and tidy, without frizzling, or any such absurdity, and which would save the trouble of curling, and the ugly look of curlpapers, which have always a vulgar nasty look-but reason and entreaty alike failed: her young associates were all equally untidy, all wore long curls, with bows or plaits; and to be in the fashion, as she mis-calls it, she is willing to appear a slattern. Now, as she as well as many of her companions read your valuable little Magazine, and although they will not listen to the advice of an old maid or profit by her old-fashioned notions, I think a word or two from you would be received differently, and I would entreat you, if you publish my letter, to confirm it by expressing your own opinion of it. To be respectable. we should both dress and act conformably to our station: but, when we ape our superiors, we are endeavouring to leave the paths allotted to us by Providence, and if it is not wicked, it is at least ridiculous. I could say a great deal on the time mispent which could be better employed, and on the money wasted which should be laid up against age or sickness, or at least usefully disposed of. I now subscribe myself

your obliged Reader and Humble Servant,
MARTHA TIDY.

We are quite of the same opinion as our correspondent Martha; but, as we think this subject better in her hands than in our own, we need add nothing to her own excellent remarks.

Editor.

### SCRIPTURE PORTIONS FOR THE AFFLICTED.

Micah vii. 9. "I will bear the indignation of the Lord,

because I have sinned against him."

"Afflictions are God's potions, which we may sweeten by faith and faithful prayer: but we, for the most part, make them bitter, putting into God's cup the evil ingredients of our impatience and unbelief."

Rev. J. Dod. 1645.

James i. 4.—" Let patience have her perfect work."

"If God hath sent thee a cross, take it up, and follow him; bear it wisely, lest it be unprofitable; bear it patiently, lest it be intolerable: behold in it God's anger against sin, and his love towards thee, in punishing the one, and chastening the other; if it be slight, slight it not; if heavy, murmur not; not to be sensible of a judgment is a symptom of a hardened heart, and to be displeased at his displeasure, is a sign of a rebellious will."

Quarles.

James v. 7.—" Be patient, brethren, till the coming of the Lord."

"Let your patience be of the same extent with your sufferings." Case.

### ADDRESS TO PARENTS AND SPONSORS.

Given by a Clergyman when children are brought to be baptized.

"I will not be negligent to put you in remembrance of these things, though ye know them." 2 Peter i. 12.

TAKE this child and nurse it for God and eternity.

Remember this day, and the solemn engagements of this day.

Remember that this child is by nature born in sin, and therefore, the child of God's wrath.

Remember that Christ Himself ordained baptism, and appointed water to be the "outward and visible sign" of

the spiritual washing away of sin.

Remember that you have now promised that this child shall renounce the devil and all his works; the pomps and vanities of this wicked world, and all the sinful lusts (desires) of the flesh.

See, then, that ye do your utmost for the performance of this awful promise. Teach him, as far as one man can teach another, to pray. Pray for him, pray with him.

Teach him, so soon as he shall be able to learn, to understand the nature of this holy engagement before God, this baptismal covenant.

Teach him to seek the will and the power to believe

all the articles of the Christian faith.

Teach him to seek the will and the power to obey God's holy will and commandments, all the days of his life.

Teach him to pray, with a child-like trust, to his hea-

venly Father.

Teach him to pray only in faith, through the all-pre-

vailing name and merits of our Lord Jesus Christ.

Teach him to pray for the fellowship of the Holy Spirit, and that by His powerful influence, all evil thoughts, words, and works, may be rooted out.

Consider—" that which is born of the flesh is flesh," and that "they who live after the flesh, (that is in sin,)

cannot please God."

Consider—"that which is born of the Spirit, (the Holy Spirit of God) is spirit." If this child be spiritual, the signs of a new life will be seen in him—namely, the answer of a good conscience towards God, a death unto sin, and a new birth unto righteousness.

Remember that this teaching by precept must be strengthened, on your parts, by example—Christian ex-

ample.

And, lastly, my friends, as we shall meet together before the judgment seat of Christ, to give in our account whether we keep or break the solemn engagement of this day—so surely as that day will come—I call upon you, as your minister, your pastor, and your friend, to think upon these things.

Sent by E. M.

#### SABBATH EVENING.

CLOSING Sabbath! Ah, how soon,
Have thy sacred moments pass'd,
Scarcely shines the morn, the noon,
Ere the evening brings thy last;
And another Sabbath flies,
Solemn witness to the skies.

What is the report it bears
To the secret place of God?
Does it speak of worldly cares,
Thoughts which cling to earth's low sod?
Or has sweet communion shone
Through its hours from God alone?

Could we hope the day was spent Holily, with constant heart, We might yield it up content— Knowing, though so soon it part, We should see a better day, Which could never pass away.

God of Sabbath, Oh forgive,
That we use thy gifts so ill;
Teach us daily how to live,
That we ever may fulfil
All thy gracious love design'd,
Giving Sabbaths to mankind.

James Edmeston. Sent by F. C.

### HINTS FOR THE OBSERVANCE OF SUNDAY EVENING.

I would draw the attention of all the readers of the Visitor to some remarks which I have met with in a little work by Dr. Abercrombie, of Edinburgh, entitled "The Harmony of Christian Faith and Christian Character." The remarks refer chiefly to the manner in which families would do well to spend their Sunday evenings. I am quite sure that if the good old English practice, which is there recommended, were generally followed in all ranks of society, more good would arise from it than from almost any other improvement of the kind. In these days

persons are but too apt to think that if they have attended public worship on the Sabbath it is enough; but, if they will consider well what follows, I trust they will be led to think differently. Read and reflect :- we are too apt to lose sight of the real design, and supreme importance of the Sabbath. We are too much disposed to consider the observance of it merely as a certain duty to be performed, and not to feel aright its unspeakable value, as a portion of time given us for sacred thought. Learn, then, to value the Sabbath; esteem its exercises as the food of the soul, as that which is intended to nourish you unto eternal life. To those who are laboriously occupied on other days, there is something peculiarly and solemnly valuable in the evening of the Sabbath. You are not fatigued, as on other evenings, with the necessary labours of the day; you have attended the public ministrations of religion, which must have left some impression upon your minds of the things which relate to your everlasting peace. Then is the time to retreat from all intrusion—to shut your door-to gather your family around you, and to contemplate yourself and them, as passing through a scene of moral discipline to an eternal existence. Lose not the benefit of the precious moments; take your children to your side,-fold them in the arms of paternal affection,—and talk to them of that God who has appointed them their lot in this world, and from whose all-seeing eye nothing can hide them for a moment. Talk to them of their high destiny as immortal beings, and of the great provision which is made in the Gospel of Christ for the nourishment and growth of the soul. Talk to them of this life which is hastening to a close, and of that eternal life which is never to end; and point out to them from the word of God, the way to eternal peace. Gather them around you, and kneel before the throne of God; seek His mercy and His grace; commit yourself and them to His guidance through life, and to the power of the Holy Spirit, to prepare and purify you for the life which is to come. Thus shall you return to the labours, the cares, and the uncertainties of the world, with the high bearing of one who is pursuing a better portion than ought that the world can give. Thus shall your habitation, however humble, be the abode of happiness, of peace, of love. Thus shall your children rise up to call you blessed. They shall go out from their father's house with impressions upon their minds of "things which are eternal," impressions, calculated, by the blessing of God, to preserve them from the evil that is in the world, and to lead them through the labours and anxieties of life, as heirs of immortality.

D. I. E.

### DEATH OF A CHRISTIAN.

CALM on the bosom of thy God,
Fair spirit rest thee now,
E'en while with ours thy footsteps trod,
His soul was on thy brow.

Dust to its narrow house beneath; Soul, to its place on high, They that have seen thy look in death, No more may fear to die.

MRS. HEMANS. Sent by F. C.

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#### THE DUTY OF VALUING OUR RELIGIOUS PRIVILEGES.

"And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?" Deut. iv. 18.

Look around among the heathen nations, and say, Was there any nation that could boast of such a perfect law, as the law of God, or of such a Divine Providence, as that exercised by the Lord Jehovah? None: all the world lay sunk in darkness and ignorance, save one nation, and that nation was Israel the chosen of God. But, if Moses could say this to the Israelites under the law, what would he say to us? Are not we particularly blessed as Englishmen in the enjoyment of Christian privileges? Have we not a religion purified from the errors, which we see in many nations around us? Have we not the blessed word of God in our own mother tongue? Is not that word brought home to us, yea even to our doors? What nation is there that hath statutes and judgments so righteous as this precious Gospel which we have set before us?

But these are general privileges offered to us and to all our countrymen. Let every individual inquire what farther. Christian privileges he in particular enjoys? What special opportunities has he of hearing God's word explained or of studying it for himself? We shall all find different advantages, as well as different trials in these outward circumstances of our Christian life, and it is very useful to inquire into them, that we may see whether they are duly improved—if none are neglected or overlooked. This was the reason why Moses called the attention of the Israelites to a sense of their blessings: "Duly take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons."

What blessings then do I enjoy? I am living in a village which has a church belonging to it. Service is performed twice every Sunday by a minister who is very desirous of instructing his Parishioners. He reads slowly, so that I can, if attentive, follow the service without difficulty; and there is a great deal in his sermons which I can always understand;—besides this, I have my Bible and Prayer-Book and other good books that I can read at home. I have had trials which have led me to feel that God is my only comfort, the only sure refuge in the hour of distress. I have been brought up by pious parents who have taught me to offer up my prayers morning and evening, and to attend church on Sunday, and all other days when the church is open for service. Do I improve these advantages as I ought?

This sketch will not apply to all, but it will serve to shew what I mean by applying the text to ourselves. Let us each consider what our advantages are, and whether we have improved these advantages:—and may the Spirit of God assist us to make the enquiry in all seriousness and truth.

E. A.

### PRECAUTION AGAINST COLD.

AGRICULTURISTS and gardeners are exposed to the inclemency of the weather, to a degree which, notwithstanding the seasoning and hardening they receive from their daily avocations, they are often unable to bear without suffering much, especially when they advance in life.—A loose cloak, or a yard or two of coarse cloth. thrown about the upper part of the body, and which would be neither expensive nor inconvenient, would prevent many attacks of rheumatism, to which this class of persons are peculiarly subject.

See Saturday Magazine. No. 209-p. 135.

CURE FOR THE STING OF A BEE OR WASP.

APPLY a drop of the liquor of potass to the wound, or some brown soap and water.

### INCLINED BED.

In cases where the patient cannot lie down in bed, the hind feet of the bed being raised upon blocks of wood of the required height, an inclined plane is at once formed, which will admit of rest in a different posture.—Some contrivance may be necessary, a ledge nailed upon the frame of the bed, or a chair placed at the bottom, to prevent the bedding from slipping down.

### ACT TO PREVENT CRUELTY TO ANIMALS.

THE following is the purport of several clauses of an Act to consolidate and amend the laws relating to the cruel and improper treatment of animals, and to make other provisions in regard thereto, passed the 9th of September, 1835.

Any person wantonly and cruelly beating or otherwise ill-treating any cattle, horse, ass, &c. or improperly driving the same, whereby any mischief shall be done, shall, upon conviction, be fined not exceeding 40s. and not less than 5s. with costs, or be committed to prison. Persons keeping pits for fighting dogs, baiting bears, fighting cocks, &c. guilty of a nuisance, and liable to penalties. The person who shall be manager of such house to be deemed the keeper. Parties impounding cattle, to provide sufficient food for them, and recover the

value of the food from the owner; and in default of payment to sell any such animal after the expiration of seven days from the time of impounding (after having given three days public printed notice thereof), paying all expences attending on such sale, and rendering the overplus (if any) to the owner. Persons may enter pounds for the purpose of feeding cattle, without being liable to an action for trespass. Persons neglecting to feed impounded cattle to forfeit the sum of 5s. per day. Knackers to slaughter horses within three days after purchase. not to use them for any kind of work whatever, and to supply them with good and sufficient food as long as they survive, under a penalty not exceeding 40s. and not less than 5s. Any constable, peace-officer, or owner of any cattle, may seize offenders. Various other provisions for the protection of animals are contained in the Act.

### FAIRS.

BARTHOLOMEW Fair was very poor last year:—it has become a perfect nuisance, being attended by very few people besides thieves, and gamblers, and pickpockets; and the worst description of people in every way. This, like most of the other pleasure fairs in the country, is of no use to any body, and a very great injury to many.

#### HINTS TO NURSE-MAIDS.

Never to feed a child but at the times fixed for his meals; never to give him any kind of food but that prescribed by his mother.

To use him, as much as possible, to sleep at certain

hours.

On no account to give him any medicine without his mother's knowledge.

To let him be perfectly clean; and not bound up in

his dress, but at ease and liberty.

To play with him, and talk to him in a lively manner, but not with violence, so as to hurry his spirits or fatigue him.

To avoid jogging him upon the knee, or flinging him

backwards, so as to throw the blood suddenly into his

To stop with him in order to let him look at objects that attract his attention, and handle them also; to tell him the name of every thing he looks at, or handles.

Never to give him what he cries for, but to divert his

attention to some other object.

To be patient with him when he is wilful, and to take him to his mother when he cannot be managed without difficulty.

To make it a constant practice to speak distinctly, and never to imitate the imperfect language of a child in

talking to him.

These rules, intended to serve for the first year, are taken (slightly altered and compressed) from Mrs. Trimmer's Guardian of Education. To these may be added, a caution, not to urge infants to sit up too soon. Some who are very strong will not be prevented from doing so; but, in general, for the first three months, the more an infant is carried, resting in a horizontal position, the better. When it is considered how many of our Cottage friends are inexperienced themselves in the management of a first infant, or obliged to entrust an infant to a very young girl, scarcely more than a child, the foregoing hints may be thought useful.

X. W

### ADDRESS TO A YOUNG PERSON ON LEAVING SCHOOL.

THE Editor of the Cottager's Monthly Visitor may perhaps think the following letter, addressed to a young person leaving school, not unworthy to be admitted among the contributions to that useful work.

A CONSTANT READER.

You have now left school, and you are beginning to look forward to a different situation in life, one that may still be called a school; for you will have many tasks to perform, and many lessons to learn. The difference will be, that you will not have a teacher in the school to tell you when you read or spell wrong, or show you how to do your work. Perhaps you will at first be afraid to enter

such a school; but I must remind you, that you need not fear, if you have profited by the good lessons you have learnt, and by the good advice which has been given you. You will at once recollect that "the eyes of the Lord are over the righteous, and His ear is open to their prayers," Ps. xxxiv. 15.; that "He is about your path and about your bed, and spieth out all your ways," Ps. cxxxix. 3.; that if you feel this continually you need fear no evil, for His rod and staff will support you.

You will have many tasks to perform; but, if you do your duty in the state of life into which it has pleased God to call you, you may continually have a silent prayer to God in your heart, and, delighting in the law of the Lord, constantly feel you have to look to Him for approval of your work. You will feel as "a strong man armed," Luke xi. 21.; that, armed by the Almighty, you have the power of resisting temptation, knowing that there is no profit if you gain the whole world and

lose your own soul. Mark viii. 36.

You will now feel that you know how to use the words you have learnt; they will be to you as weapons of defence. While, as a child, you were learning in the New Testament the several duties of life, at another period you were preparing yourself for the practice of them. As a child you read "Servants obey your masters," 1 Peter ii. 18.; now you may obey the command. Indeed, through the whole of the chapter of the First Epistle of St. Peter, you will find lessons, which ought to be always remembered by you, and will be ever useful to you, if you make use of what you have been taught, and continue to learn; for I trust that you will go on reading and listening, whenever you can, to the word of God; and you will then be able to stand against the evil that would approach to hurt you. The captain of a vessel at sea must have first learned his business while a boy; but if, when he had served his apprenticeship, he were to neglect and forget all he had learned, how should he guide his vessel in a storm? After early childhood, life may be compared to a ship at sea-many calm days and many storms; and though a voyage may be performed once or twice in safety, the captain must be always on the watch, and must

ever be looking at the compass, which, in the darkest night will shew him his way; he must have learnt the use of the compass and remembered what he had learnt. As you have been taught to look to your God and Saviour, remember to do so, and you need fear no danger; "He will be a lantern to your paths, and a light unto your ways." Ps. cxix. 105.

### ON LEAVING THE POOR TO THEMSELVES.

AT a parish meeting, not long ago, when there was a consideration about giving some general relief to the poor of the parish, a gentleman said, I advise you to " leave the poor to themselves." This appeared, to most of the persons who were present, to be a very strange piece of advice, and they thought it a very cold-hearted sort of sentiment; and they were the more surprised at it. because the gentleman who gave it was known to them all to be a very kind, benevolent and tender-hearted person: he had himself a great number of workmen, and they were always the most prosperous labourers in the parish; so that the gentleman did not speak " without book," as the saying is, but had plenty of experience to guide him. It was plain, too, that he did not mean that help should be refused to those who were sick and afflicted, because no man was more charitable than he was in helping his poor neighbours in such times of trial and necessity. His object, however, was, to keep the labouring classes from falling into want and poverty; and he knew very well, from experience, that if they could once learn that no relief from others could do them half so much good as their own regular industry and care, they were then in the way to gain a supply for their present wants, and to lay by something against a day of sickness and want.

When sickness and want come upon a man, it is the duty of every Christian to help him in his time of need; and a man cannot be a true Christian who would refuse to give such help; but a man, whilst he can labour with his own hands, should try to prevent himself from coming to this distress by laying by something whilst he has the power, so that he may not be harassed with the dread of want in the time of sickness and age, or with the thought of de-

pending on uncertain help, or of being a burden to others. Now, it has frequently been observed, that, where any regular parish allowance has been expected by working people, this has done them more harm than good, and that those who have received such allowance have generally continued to be very poor. On the contrary, when a working man believes that he has nothing to look to but his own earnings, he is led to be so careful of them; and many persons in this state have been so encouraged to exertion and care, that they have not only been able to maintain their families in comfort, but have been able to lay by something against a time when weakness or sickness have checked their labour. "Lightly come lightly go," is an old saying. "What is got without labour is spent without thought." A man, who knows the trouble of earning a supply for his family, is the most likely to know how to use it when he has got it. We see, that, among people much above the poorer classes, a man who inherits a property without his own labour, will often spend it much faster than his father got it: whilst the prosperous tradesman, who has laboured for what he possesses, will not easily be persuaded to throw it away. And it is the same with the poor. I once knew a parish where there were many "gifts," sums of money left to the poor; and these were usually given at Christmas time; and those who had large families received a considerable sum: and I never knew a poorer parish: the labourers were always looking to the "gift" instead of looking to their "labour;" and they were therefore always poor: there was not a man of them who had a shilling in the Savings' Bank. The next parish had no gifts, and the labourers were ten times better off, and many of them had a good sum in the bank. saying of our benevolent friend had rather more good in it than many of his neighbours at the time believed. Those who were "left to themselves" did far the best. This, however, was not meant to check the help of the charitable in time of need, but to shew to the poor how much more good they might get, in time of health, by their own labour, than by any regular help from the parish.

#### READING A SCRAP OF PAPER.

WE have, more than once, advised our readers not to destroy scraps of paper without first looking at what is written on them. We have, in acting according to our own advice, saved the following scrap from the fire; it may serve as a direction to our young readers to consider, whilst they are reading, or whilst they are listening to a sermon, how they may gain the most good from what they hear or read, instead of indulging a captious and critical spirit. delighting more to find fault with the manner of an instructor than to profit by his instructions.

"Hearken to advice, with a desire to profit by it. In reading, or in listening to, religious instruction, do not encourage a captious critical spirit, as if you felt that you sat in judgment on the style, or the manner, or the skill of an author whose book you read, or of a preacher whom you listen to. Your religious progress is the most important concern that can engage your attention. If you feel this. you will see the value of the advice which the apostle St. James gives, when he bids you 'receive with meekness the engrafted word, which is able to save your souls,' and you will earnestly offer up that prayer with which the church supplies you, and beseech the great Giver of all good things that it may please Him to give you grace to hear 'meekly' His word, and to receive it with 'pure affection,' and to bring forth the 'fruits of the spirit.' Solomon says, 'Whoso loveth instruction loveth knowledge 1.' Ask yourselves, moreover, whether the instruction which you love is such as is according to that of the Holy Scriptures, the book of God; none other to be depended on. The instructions of books and of men are only to be received according as they agree with the word of God. If you earnestly seek the instruction of God's word, you will find peace and safety; you will find that knowledge which exceeds all price; even that knowledge which will lead you to everlasting life."

1 Prov. xii. 1.

#### MACHINERY.

WHEN a machine is invented, which enables a large quantity of work to be done with fewer hands, some work-people must be at first put out of employment, and they are apt to fancy that a real injury is thus done to the poor. Some injury is done, at first; but if we could patiently look forward a little, we should see that any machinery which enables goods to be produced at a lower price must increase the sale; and this is often done to so great an extent, that a great many more people are employed than before the invention of the machine. little more than a hundred years ago, about one million pounds of cotton were brought into this country to be worked: now more than a hundred times this quantity is imported. In the year 1760, Dr. Percival estimated the value of the fabric at only 200,000%. Soon after this, there was an extraordinary stir among the persons connected with this trade, and machines of wonderful power were invented by common workmen. Cotton could not be spun in quantity to supply the loom. In 1767, James Hargreaves, a common Lancashire weaver, invented a spinning jenny, by which, at first, eight spindles were put in motion by one spinner; the machine was improved till the one spinner could move one hundred and twenty spindles.

The ignorant workmen were violent against Hargreaves, and he was obliged to run away from them; he went to Nottingham, and died in poverty. The celebrated Sir Richard Arkwright, who was of very humble birth, invented a spinning frame which seemed to do all the work itself, requiring the workmen only to supply the material, and watch its progress. Arkwright had great difficulties to struggle with, and he too was grievously persecuted by the mob; but, at length, he triumphed over all, and gained a large fortune. Mr. Crompton, in 1775, produced a machine by which much finer articles may be worked. Machines are invented also for weaving as well as for spinning: and these power-looms must necessarily injure those who formerly gained their maintenance by the hand-loom. But if these power-looms were laid

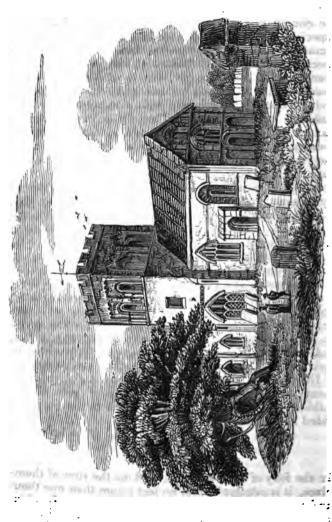
aside, and no work done but by hand-looms, the trade would soon be destroyed, for the article would be so much dearer that nobody would come to our market; and the improved machinery, by increasing the demand, does, in fact, find employment for many more men than were ever wanted before its invention. These machines, a few years ago, were said to employ a hundred and sixty thousand work-people, and to work up a hundred and twenty-four million pounds of cotton; and to employ ten millions pounds sterling in fixed capital, and five millions in floating capital. In truth, all improvements in machinery must, in the end, add to the riches of a country, and give employment to a greater number of people.

### INFANT SCHOOLS IN JAMAICA.

A LETTER has just been received from Mr. Bilby, master of the Infant School at Chelsea, who recently left England, at the instance of the Trustees of the Missionary-Charity, to remain at Jamaica for twelve months, to establish Infant Schools among the black children. It is dated 23d January, 1836, and states, that they opened an Infant School, at Kingston, on the 28th December, 1835, and had, at the time he wrote, 120 children, of all colours. He finds them active, imitative, and quick; they sing well, work well, and are delighted with the lessons. A British school, opened about the same time, has 70 children, and an adult school 250. It is delightful to see the work of education thus going on amongst the emancipated slaves. Teachers are much wanted.

### THE CROW.

THE crow is easily domesticated; and it is only when placed on terms of familiarity with man that the true traits of his genius and native disposition fully develope themselves. In this state he learns to distinguish all the members of the family; flies towards the gate, screaming at the approach of a stranger; learns to open the door by alighting on the latch; and attends regularly at the hours of dinner and breakfast.



### IFFLEY CHURCH.

THE village of Iffley is at a short distance from Oxford: the church is pretty, and attracts the notice of visitors, especially of those who are curious in examining architectural beauties. There are in this church some fine specimens of the styles of building in different ages. The round arches, which we see in some of the oldest of our churches, are frequently known by the name of Saxon arches, from which we are led to suppose that the buildings were erected as early as the time when the Saxons possessed this land, before the conquest of the country by William of Normandy. Very few, however, of the round arches which now remain can be supposed to have been in existence before the conquest; they were nearly all of them built after that period, and are therefore, more properly called Norman arches; and that name is now more generally adopted, and is, indeed, the right name. Many of our churches have been built at several different times, so that we often see, especially in large churches and cathedrals, part of the building shewing one style of architecture, another shewing a different one. The oldest part of Iffley church has these semi-circular, or roundheaded arches; other parts have the pointed arch, commonly called Gothic, which style was next introduced, and took place of the Norman style. In the Gothic style, however, there are several varieties, and, according to these, we may judge pretty nearly as to their date. These round Norman arches mark the date of Iffley church to have been not very long after the conquest; it has also pointed arches in other parts of the building, which plainly bear the mark of having been added at a much later period.

V.

#### DRAM-DRINKING.

By the folly of dram-drinkers, and to the ruin of themselves, it is calculated, that no less a sum than one thousand two hundred and fifty pounds is spent in London, every day; and this is reckoning the confirmed dramdrinkers to take, on an average, two glasses a day, at YOL XYL.

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three halfpence a glass: the sum thus spent in the year, is to the enormous amount of 456,250l.: and this is spent chiefly by the poor and the working classes. What would these have said if government had laid a tax to that amount on the same description of persons? And yet they are willing to tax themselves to this enormous extent, and not only to empty their own pockets, but to ruin themselves in their bodies and their souls too.

### WASTE NOT, WANT NOT.

"Waste not, want not," is a homely, but a very wise and useful adage 1. O how many, after foolishly squandering their money, have come, like the prodigal son, to long "for the husks that the swine did eat." The pangs of hunger are, of themselves, sufficiently difficult to bear; but how much more trying do they become when accompanied by the thought, "I have consumed, in needless indulgence, what would now suffice to keep me comfortably." "The drunkard and the glutton," says Solomon, "shall come to poverty, and drowsiness shall clothe a man in rags." And habits of saving not only tend to preserve a person from want, but they deliver him from what is almost as bad—the constant fear of being reduced to want. The man, who knows that he has something laid by against a rainy day, may look forward to his future prospects in life with a quiet and cheerful mind. He has, in some sense, a controul over what is yet to come; and, at all events, he will not have himself to blame, should he meet with difficulties.

A habit of saving is also a great preservative against crime.

Many of those whose lives are forfeited to the laws of their country, probably entered upon their course of crime in some desperate moment, when they were hard driven for a little money. On the other hand, how greatly is the force of any temptation to rob and to act dishonestly diminished by the circumstance that the person is not reduced to absolute want, but has something in store.

<sup>1</sup> Common saying, or maxim.

Again, a habit of saving is a great preservative from

debt, and all its miseries.

The man who puts by his money against a time of need, is not only able to lay it out to the best advantage, but escapes the disgrace, the self-reproach, the gnawing cares, the harassing demands, and the dependence, to which those who run in debt render themselves liable. Saving habits are not only most valuable as preserving us from want, from crime, from debt, and from other evils, they also contribute, in no small measure, to our positive welfare and happiness.

REV. F. J. SPITTA, Curate of Taplow.

# LOSS TO THE LABOURING CLASSES BY THE BURNING OF CORN RICKS.

The wicked man, whilst he is the enemy of others, is a still greater enemy to himself. This will be seen in all cases, if well examined into; but it is hardly any where more plainly to be seen than in the case of those miserable men who set fire to barns and corn-ricks. The injury is intended to be done to the owner of the corn, but he is generally insured, so that the loss to him is little or nothing; but the loss chiefly falls on the labouring men.

A correspondent has sent us an extract from a newspaper, shewing the loss of employment and wages to a labouring man from the destruction of a stack of wheat.

#### INCENDIARISM.

A placard, showing the loss of wages to labourers and others by the wilful destruction by fire of a stack, containing fifteen loads of wheat, has been circulated in the neighbourhood of Hedingham, and is well calculated to convince the unthinking incendiary—if a creature so dead to every human feeling, can understand any thing,—that in making the midnight attack on his master's property, he is raising his hand against himself, and adding to the misery of his family. The following is given as the probable loss of wages in the destruction of a stack containing the quantity above stated:—

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Taking stack into barn		<u>د</u> 0	
Threshing at 2s. 2d. per quarter	8	2	6
Dressing at 2d. per quarter		12	6
Loading, carrying out, and unloading	1	17	6
Grinding and dressing at the mill, at 7½d. per bushel, of 5s. the quarter	18	15	0
Making into bread and baking 450 bushels of flour, or 7,500 loaves of bread  Probable loss of labour to thatcher on three	15	0	0
loads of straw	0	18	0
muck	1	10	0
Carting muck on to land, including stirring over and spreading	1	7	0

Total loss of labour.... 49 2 6

This 49l., if circulated (as it would otherwise have been) amongst the labourers and tradesmen of a small rural parish, would have supplied many a comfort to the poor, who, when gazing on the rising flames, must necessarily have cursed the miscreant whose folly had deprived them of a meal. And what does the owner of the stack lose? Nothing. He is insured to the full amount; and the loss of the 7,500 loaves, together with the value of the bran and pollard, falls entirely upon the poor. This simple statement, independent of the fears and apprehensions which ever track the steps of the guilty, ought to convince the incendiary that his crime admits of no excuse, and that its effects, however secretly the act may be perpetrated, will fall upon the heads of his own friends and family.

# DISTRESSING CONSEQUENCE OF DRINKING.

A YOUNG man, belonging to a regiment quartered in this town, was last summer drowned in bathing, while under the effects of liquor, the last thing which he had tasted being brandy, drunk out of a bason! His general character was so good that his death was lamented both by officers and men. He had kept his birth-day, the day

before, and, though not commonly addicted to drinking, he had, with a false notion of "making merry" as it is called, allowed himself to drink to excess upon this occasion. The next morning, getting up early to take his horse to exercise with the other soldiers, he felt, I suppose, fevered and thirsty, and even then, it was said, scarcely sober; he, with a melancholy infatuation, drank more of that fatal spirit of which he had already drunk too much. He asked it first of his wife, and she refusing to give it, he left her in great anger, and procured it elsewhere. He parted from her in anger, little thinking that he should never see her again!

On returning to barracks some of the men went to bathe, and this young man among the number. They had not been long in the water, before he was missed: an alarm was given: his companions soon succeeded in getting him ashore, and a surgeon who was accidentally on the spot, tried to bring him to life again, but every means was tried in vain. The liquor which he had been drinking, as it was doubtless the first cause of the seizure in the water, so did it render all their efforts useless.

Alas! how truly was this poor man's mirth proved to be madness! To celebrate his birth-day he takes what may be called poison; and the merriment of one day leaves him a corpse the next! We often hear people say, by way of excuse for such occasional excesses, "It is but once in a way." True enough; it was but once in a way with this young man, for he had no opportunity of repeating either the folly or the sin. May God keep us from the beginnings of evil! I am, Sir, yours, &c.

M. A.

# "SIGNS OF THE TIMES."

Many people are fond of pointing out the evil signs of their own times, and seem to take pleasure in proving that the age in which they live is the worst of all ages. To me this is a melancholy view of things, and I would rather raise my mind to thankfulness by considering the good signs of the times; and surely there are some to be found. One of these good signs struck me forcibly in a journey I made last summer through Hampshire and

Berkshire. In a distance of thirty or forty miles, I noticed three or four new churches, and when I pointed them out with pleasure to my fellow traveller, she assured me, that I saw only a few out of many that had been built lately by the means of that useful "Society for building Churches." In one hamlet, the poor had to walk two miles to the parish church, and to pay a penny each time for crossing a ferry; now, they enjoyed the comfort of a church in their own village. In another case, the village was so far removed from the parish church that many of the inhabitants were wholly debarred from the blessing of divine service, and some even lived and died without ever entering a church-door; these too were now rejoicing in a church. In travelling through Berkshire a clergyman got into the coach and I congratulated him on this cheering increase of churches in Hamp-"Do not say in Hampshire," he answered "we are busy here too, though you cannot see our new chapel from the road.—My parish is rather a large one, and I felt very desirous of providing for the spiritual wants of one hamlet, situated four miles from the nearest church. and containing a population of two hundred persons: I have just succeeded in raising a neat chapel by subscription, and have been much gratified by the ready spirit I have found to concur in the work; one family alone. strangers to me, and living far from this parish, most generously gave 1501.; from another friend a handsome prayer-book was received. Her Majesty, ready as she always is to favour every good and pious undertaking, presented the sacramental plate; and a neighbouring clergyman undertook to provide for the service being performed for four or five years, till a provision was made for payment of the curate. The whole building was completed in nine months, and last Sunday there was divine service in the chapel for the first time.

E. A.

#### A FRAGMENT.

THE act that proves true wisdom most is this,—Such a devotion of the soul to God
As turns the eye in all events to Him,—
For o'er the sunshine of the happiest life,

Dark clouds will pass—and O 'tis well ordained > That they who cost the blood of God's own Son Should know no perfect bliss where Jesus bled. I have great blessings—wife and children dear, Whose fond affection makes me wish to live, I will not say how long—for who beloved Of wife or child can name the day to die? Yet am I sometimes sad .-Clouds ever and anon obscure my sky To tell me where I am-that I'm on earth, Where, since the Fall, pure bliss hath never dwelt; To draw my soul to God, in whom alone Are joys as perfect as His nature is. O Lord of heaven and earth, Thou loving one, Who in Thy mercy to a dying race, Would'st teach, by clouds, that there's a glorious sun, By whose bright radiance every child of man, May have his soul with heavenly ardour warm'd. To view those courts that with Thy glory light, Defy the power of darkness to obscure Th' eternal happiness that reigneth there : Let me, I pray, by Thy good Spirit's power, See, through these clouds, those courts of joy and peace For which Thou madest me.-And may the brighter days that in thy love Thou hast in store for Thy unworthy child, Be types of heaven .-So shall each cloudy and each brighter day Lead me to Thee whose mercy giveth both.

A LAYMAN.

# NATURAL HISTORY.

This is a very curious kind of fly. Its head looks like a large hollow lantern. This shines so brightly that travellers are said to pursue their journeys by the light of this fly. For this purpose, they catch one of them, and tie it to a stick, and carry it before them, as if it were a torch. This fly



is to be found in many parts of South America. A lady 1,

<sup>1</sup> Madam Merian.

who was travelling in the country where these flies shound, gives an account of her surprise at seeing these insects, before she was acquainted with the shining nature of them.

"The Indians," she says, "once brought me a number of these lantern flies, which I shut up in a large wooden box. In the night they made such a noise, that I awoke in a fright, not being able to guess from whence the noise came. As soon as I found that it came from the box, I opened it, but was still more alarmed when I saw a flame of fire come from it; and as many animals as came out, so many different flames appeared. When I found that it was the insects that caused the light, I recovered from my fright, and again collected them, much admiring their splendid appearance. The light of one of these insects is so bright, that a person may see to read a newspaper by it." The light given by this fly proceeds entirely from the hollow part or lantern; no other part being luminous. The lantern fly is sometimes three or four inches in length.

It is a different insect from what is called the fire-fly: this latter insect is to be seen in most of the warmer parts of America, and about the woods in the West Indies. These flies shine in the dark: their light proceeds chiefly from four parts; namely, from two spots behind the eyes, and one under each wing. But they can stop this light whenever they please. A person may, with great ease, read the smallest print by the light of one of these insects, holding it between the fingers, and moving it along the lines, with the bright spots just above the letters; but if eight or ten of them be put into a phial, they will give light enough for a person to write by. It is said that the Indians travel in the night with these flies fixed to their feet and hands, and that they spin, weave, paint, and dance by them. The following is a part of a letter from a gentleman who himself saw what he describes.

"The birds which build the hanging nests are here numerous. At night each of their little habitations is lighted up as if to see company. The sagacious little bird fastens a bit of clay to the top of the nest, and then picks up a fire-fly, and sticks it on the clay to illuminate

the dwelling, which consists of two rooms. Sometimes there are three or four fire-flies, and their blaze of light in the little cell, dazzles the eyes of the bats, which often kill the young of these birds."

# THE HABITS OF A MAN OF BUSINESS.

A sacred regard to the principles of justice, forms the basis of every transaction, and regulates the conduct of the upright man of business. He is strict in keeping his engagements, does nothing carelessly, or in a hurry. employs nobody to do what he can easily do himself. keeps every thing in its proper place, leaves nothing undone which ought to be done, and which circumstances permit him to do; keeps his designs and business from the view of others, is prompt and decisive with his customers. and does not over-trade for his capital; prefers short credits to long ones, and cash to credit at all times, either in buying or selling; and small profits, in credit cases, with little risk, to the chance of better gains with more hazard. He is clear and explicit in all his bargains, leaves nothing of consequence to memory which he can and ought to commit to writing, keeps copies of all his important letters which he sends away, and has every letter, invoice, &c. belonging to his business, titled, classed, and put away; never suffers his desk to be confused with many papers lying upon it; is always at the head of his business, well knowing that if he leave it, it will leave him; holds it as a maxim, that he whose credit is suspected is not safe to be trusted; is constantly examining his books, and sees through all his affairs, as far as care and attention enable him; balances regularly at stated times, and then makes out and transmits all his accounts current to his customers and constituents, both at home and abroad; avoids, as much as possible, all sorts of money matters and lawsuits, where there is the least hazard; is economical in his expenditure, always living within his income; keeps a memorandum-book with a pencil in his pocket, in which he notes every little particular relative to appointments, 142

addresses, and petty cash matters; is cautious how he becomes security for any person, and is generous only when urged by motives of humanity.

From a Newspaper.

# THE OLNEY PROVIDENT CLOTHING CLUB.

The present state of the poor laws, rendering it more than ever desirable to encourage the poor in the habit of making small weekly savings, in order that they may supply themselves with clothing; the Rev. D. B. Langley, established a clothing club on the 1st of January 1835, for the express benefit of such of the poor, above sixteen years of age, as may (on application and approval) avail themselves of it, subject to the following rules and regulations:—

1. Weekly deposits to be received at the vicarage school-room every Saturday, from one o'clock to half-past, precisely. The deposits not to be less than 1d. nor more

than 4d. per week. No return allowed in money.

2. The clothing, consisting of flannel, linen, calico, and other plain and useful articles, to be distributed in October of each year, on some day to be appointed and given notice of by the manager.

3. Every depositor omitting to make good the sum proposed, for four successive Saturdays, will cease to be

considered a member of the club.

4. If any depositor shall be convicted of stealing, or any other felony, or of drunkenness, poaching, assault, or any misdemeanour, or notoriously immoral conduct, it shall be in the power of the manager to expel such depositor from the society, or to deprive him, or her, of all share in the subscription fund.

5. At the end of the year, a proportion of the subscription fund will be added to the several deposits, and the whole expended in such clothing (mentioned in rule 2.) as the depositors may choose—any surplus fund will be

carried to the next year's account.

6. No persons are invited or expected to become depositors who are not in the general habit of attending a place of worship. Northampton Herald.

# SELECT THOUGHTS AND MORAL MAXIMS,

## FROM DIFFERENT AUTHORS.

Reading is the food, contemplation the physic, and conversation the exercise of the mind.

An honest man to law makes no resort; His conscience is a better rule of Court.

As the wise afflicteth not himself, because a thorn teareth his garment; so the patient grieveth not his soul, because that which covereth it is injured.

None but a wise man can employ leisure well; and he that makes the best use of his time hath none to

spare.

Spare not, nor spend, too much—be this thy care: Spare but to spend, and only spend to spare.

#### THE BLESSED STATE OF THE RIGHTEOUS.

The righteous souls are in the hand of God—No harm shall touch them—laid securely by, Even in an infant's slumber, or perchance In gradual progress of their mighty change: The summer's sabbath is not half so calm As is the blessed chamber, where repose After their earthly labours, fenc'd around With guardian cherubims that weary not, The spirits of the just.

REV. H. ALFORD.

# EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

RESTITUTION.—A few days since Mr. Flight, organ builder, received the following letter,—"Sir, About seven years ago I was bad enough to steal some wheels from your shop. I beg to enclose them, with payment for one I have lost, hoping you will pardon me for the theft, as I hope to be pardoned for the wickedness." The wheels were of the value of about nine or ten shillings. One and sixpence was enclosed in the letter for payment of the one lost.——Albion.

Many farmers are now feeding their cattle on wheat and oats, as being

cheaper than oil cake.

BEER SHOPS.—At a Bench of Petty Sessions holden at the Angel Inn, Great Ilford, Essex, Major Anderson, one of the magistrates, observed, in allusion to the great number of assault cases that had been lately before the bench, that he was sorry to find that they were still on the increase, as during that week he had had no fewer than five informations sworn before him, some of them of a very aggravated nature, and chiefly originating in

those alarming and ruinous haunts of the poor labourer, the beer shops. It is to be hoped that much of the mischief alluded to by the gallant magistrate will be put an end to by the judicious and proper regulations of the magistrates of the county of Essex, by which these shops, so liable to become the haunts of crime, are closed at nine o'clock in the evening.—

Albion.

A distinguished German entomologist has calculated that a single square inch of the wing of a certain sort of butterfly, as seen through a powerful microscope, contains no less than 100,735 scales.—Paris Advertiser.

The family of H. Peter, Esq. of Harlyn, on the north coast of Cornwall, one morning, at breakfast time, threw a piece of bread out of the window, to a stray sea-gull, which happened to have made its appearance. The bird ate the bread and flew away. The next day, at the same hour, he appeared again, was again fed, and departed. From this time, for a period of eighteen years, the gull never failed to show himself at the window every morning at the same hour, and to stalk up and down till he had received his meal (a bason of bread and milk), when he instantly took his leave till the next morning. The only time he omitted to do this was during the period of the pilchards being on the coast, which lasted about six weeks in each year, and at this time he omitted his morning visit. At length he brought one of his own species with him to partake of his meal, and they continued to come together for about a fortnight, when they suddenly disappeared, and were never seen afterwards.—Jesse's Gleanings.

A NEW CAUSE FOR THE INCREASE OF CRIME.—The present governor of the House of Correction at Knutsford, has given it as his opinion that the present practice of cigar-smoking among young men, has led principally to the increase of crime; and his reason for it is this. He says amongst boys and young men, every one is endeavouring to imitate his superior, and those who cannot raise the price of a cigar will resort to a pipe: and, as smoking is acknowledged by most of those who indulge in it, to be a very dry sort of enjoyment, they are next driven into the beer-houses; acquaint-ances are formed; and in their conversation they plot and hatch all sorts of mischief and crime. So says Mr. Burgess, and he is a man of some

observation and experience. - Stockport Advertiser.

REPROOF TO THE ENGLISH.—The English are, perhaps, the only people in Europe who cannot be admitted freely into public walks, gardens, or buildings, without committing some injury or nuisance. Names are cut on trees or benches, or something or other is mutilated or defaced. It is very different on the continent. The public gardens at Frankfort are only separated from a high road by a single rail, and yet nothing is injured, although no one is excluded. In these gardens, a nightingale had for many years built its nest in a particular spot close to one of the walks. It was seen by every one, and yet no one molested it, until one day a foreign servant saw and took it. When it became known, the man was hunted by a mob, taken before the city authorities, and the fact being proved, he was sentenced to have his coat turned, to be drummed out of the city with every mark of disgrace, and never to enter it again.— Jesse's Gleanings.

#### NOTICES TO CORRESPONDENTS.

We have received the communications of E.; a Constant Reader; D. K.; D. I. E.; E. Y.; H. T.; a Country Curate.; Rusticus.; F. C.

# COTTAGER'S MONTHLY VISITOR.

# MAY, 1836.

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#### CHRISTIAN PREPARATION FOR ETERNITY.

And what is our preparation? We know that we must all stand before the judgment-seat of Christ to give an account of our works: we know, too, that we have the written word of God to teach us how we ought to regulate our conduct whilst we are on our trial here on earth; the law of God is written for our guidance,—it is a pure and holy law,—and it requires of us all purity and holiness. When tried by that perfect law, we must all feel that we have sinned, and must see the need of confessing our sins before God, and of acknowledging that we have broken his laws, and of pleading for mercy as transgressors, as guilty in his sight: all are so, and those who have sought most earnestly to serve God will be the most ready to acknowledge that they have fallen far short of their duty. In this state then, confessing, not with our

lips only, but from our hearts, that we are "miserable sinners," that "we have erred and strayed" from the ways of God,—what must we do to be saved? Here the merciful offers of the Gospel come in, to our great and endless comfort. The Gospel offer is pardon through the sacrifice of Christ. Christ has paid the price for us; and it is through Him alone that we can be delivered. We are told that the offers of mercy are to those who "believe in the Lord Jesus Christ." It becomes us to ask ourselves whether we do really believe in Him? Not merely receiving, as historic truth, what is written in the Scriptures; but do we, from our hearts, believe that Jesus Christ is the great propitiation for our sins, and that through his sacrifice alone a way of pardon is opened to us? And do we rest our hopes of salvation entirely on his all-sufficient merits? Then as to the practical effect of such belief. Are we seeking to serve Him whom we confess to be our Lord and Saviour? Do we give diligent heed to his instructions, and do we sincerely desire to obey his commands? If not, we do not belong to the company of true believers; we are not the sheep of his pasture; for his sheep "hear his voice and they follow him." If we would be prepared to meet Him at the great day, we must be living in obedience to him, whilst he continues our lives upon earth: we must be found engaged in the work to which he has appointed us, and for which he placed us here. Holy obedience, devout watchfulness, are constantly required of the believer in Christ, as a needful preparation for his heavenly kingdom. If we are among the true people of Christ, our greatest fear will be-the thought of offending Him; our greatest desire will be to serve him and to do his will. But such is our corruption, that this holy obedience of heart does not by nature belong to us. It is the work of the Spirit of God within us. But are we seeking this aid? Is it our constant prayer that we may have that renewal of the heart by the Holy Spirit, which shall make the service of God our desire and our delight, and shall give us strength to persevere in that course which the followers of God know to be the only right course. Pardoned through the merits of Christ, and renewed by

his Spirit, the servants of God wait for their Master's coming, and are ever seeking to be employed in his work. Let us make it our constant prayer, and our earnest endeavour, to be found in a state of preparation whenever we may be summoned to our account. We cannot say that we have not been called, that no man hath hired us. We are called:—may God of his infinite mercy grant that we may be chosen!

#### A DREAM.

HAVING one day been more than usually impressed with the great increase of ungodliness, and especially of drunkenness, I was led into a train of thought upon the subject which occupied my mind until I retired to rest. During my sleep the same subject still presented itself to my mind; and I dreamed that a venerable man approached me, who in dress and appearance differed much from the men of the present day. His air was serious, his manner dignified, his dress simple. He carried in his hand a large black-letter folio which he opened as he came near to me, and spreading it on the table, he said, "You have been endeavouring in vain to account for the increase of crime among men, and especially of drunken-I have thought much on the subject, traced the evil to its source, written it in my book for the benefit of after ages, and I will read you an extract." He then read to me as follows:-

A page from Church History.—About this time, Satan began to tremble for his kingdom. For in walking to and fro in the earth and going up and down in it, he could not but perceive how the word of God was prevailing, and how the diligent labours of his pious and humble servants were every where being blessed. For whereas aforetime, in days of popery, the people were without true piety and inward holiness, their religion being confined to outward ceremonies and observances, to pilgrimages and penances, and the like; while, under this austere garb, dwelt iniquity in its most hateful forms;—the light of Truth hath now broken in upon men's minds; so that, looking no longer to atonements of their own mak-

ing, and to the purchase of pardons and indulgences from popes and legates, they sought remission of their sins through the pure blood of Christ: and seeing, moreover, how offensive in the eyes of God was their former conduct, and being touched in their hearts by the preaching of the cross, and the doctrine of justification by faith, they had begun to follow the apostle's command, "Let every one that nameth the name of Christ depart from all iniquity," and in His house of prayer to worship God in Spirit and in truth. Nor was this change confined to a few, nor to one place: but generally, throughout the realm, the Lord's kingdom was being extended. Satan, trembling for his kingdom, sat down to bethink himself what he had best do: for clearly, if this change continued, he would lose the prey upon which he had long reckoned. Now it was plain to him that his former arts must be laid aside; that pilgrimages, and penances. and confessions, and absolutions, and pardons, and indulgences, and the lying wonders by which he had so long "deceived the nations" had lost their power, and that superstition was no longer the weapon to be used by him. Long time, therefore, he considered how he could call into play the evil passions of men, and bring them to the gratification of carnal appetites, which would lead to their rejecting the Gospel, and to most extreme recklessness of unholy living. At length recalling to mind what happened to Noah and to Lot in ancient days. he hit upon an expedient which promised to drown men's souls in perdition. He determined to establish in every city, town, village and hamlet, one or more houses wherein beer and spirituous liquors should be supplied to the public, hoping thereby to entice many to their destruction, and to lead them, as Balaam once led the people of Israel, by the gratification of unholy desires to sin against God, and to provoke his wrath. To carry this plan into effect he called together his inferior spirits, opened to them his device, and appointed to each of them his part of the work. In brief time the effect of their exertions was seen; for everywhere throughout the realm these houses of Satan appeared. Unholy men, who preferred gain to godliness, were induced to open such houses by the prospect of soon growing rich by thus ministering to the carnal appetites of others: they spared no art to entice men to their ruin; they led them on by little and little to a confirmed habit of drunkenness; and, lest compunction and conscience should draw them back to more correct living, they boldly denied the doctrines of the Gospel, spoke of the revelation of God's will as the invention of designing men to rob the poor of their pleasures, stoutly maintained that there would be no future judgment, and that if there were a God (which they maintained that they believed not) he would never condemn any to torment for frequenting their houses. So these servants of Satan prevailed much, and stopped the good work that was going on. For many, resorting to their houses, were besotted by their damning drink, were poisoned in their minds by their infidel opinions, were misled by the evil company which they met, and induced to join in many wicked practices forbidden by the laws of God and man. Swearing, lying, stealing, adultery, murder, blasphemy, sabbath-breaking, and every kind of iniquity increased. For though there was in each place a house of God wherein his Gospel was preached, there was also a house of Satan wherein the doctrines of hell were proclaimed; and as these latter were more agreeable to the evil nature of man, so were they the more readily received. The ministers of God called, invited, and instructed in their Master's name and will, and a few came to hear them: but even of these few the greater part frequented Satan's house, and so the good seed of the Word was plucked away by him before it had time to take root and grow! And the godly among men wept; for they saw that their numbers were few, while Satan's were many; and that, even of those who occasionally showed themselves in God's house, there were many who were enemies to the cross of Christ, and whose end would be destruction because their God was their belly. They wept too, every time that the Gospel was preached, for though in the house of God they heard that all were called, they looked to the house of Satan, and knew that few would be chosen! S. D.

BOLTON UNITED MISSIONARY ASSOCIATION FOR THE SO CIETY FOR THE PROPAGATION OF THE GOSPEL IN FO-REIGN PARTS, AND THE CHURCH MISSIONARY SOCIETY.

Our limits do not allow us to lay before our readers the arguments used by the different speakers on the great duty of Missionary exertions. The meeting was opened in a very suitable and solemn manner by prayer; after which the worthy Vicar (the Rev. James Slade) commenced the business of the evening by observing, that he trusted it would please the Almighty to hear and answer the supplication which had just been presented at the throne of grace; that he would be pleased to take away all "ignorance and hardness of heart" from the people who were yet strangers to his blessed name, and bring them all, in his own good time and way, to be "saved among the remnant of the true Israelites;" but the privilege of prayer, like all other privileges, implies and involves corresponding duties; that whenever we have been earnestly supplicating any particular blessing, we must ever be earnest and diligent in our endeavours to attain it. We pray well "Thy kingdom come;" it is our bounden duty so to do, as taught by our Saviour himself; but we are not to expect that God will answer it, in this day, by working miracles for the extension of his kingdom: this is the answer we may look for, that He will incline and enable His servants to labour more assiduously in the holy cause, and will crown their labours with success. When the apostles and early disciples joined in this petition, they did not imagine that prayer left them nothing to do: on the contrary, it gave a new birth to their energies, a new life to their exertions, they went forth from house to house, and from city to city, preaching the gospel of the kingdom. And we must go and do likewise. It is true, that all of us are not commissioned or qualified to teach and preach; nevertheless, all may be most important coadjutors—may assist in providing those means, without which it is impossible for our missionary labours to be carried on, in raising those funds, without which the cause must dwindle and die, and they may thus be said to send forth the messengers of life to those climes and countries where "the feet of him that bringeth good tidings" have never been welcomed, where the sound of the church-going bell has never been heard. Missions must be attended with a a vast expenditure: the expense of the outfit is considerable: the expense of the journey, the maintenance of the minister, when he arrives at his place of destination; and not of himself alone, but of other persons to assist him. It is with the view of making contributions for this purpose that all the Missionary institutions in this country are established, and, amongst them all, the two societies, for which we were united, hold a most conspicuous place. For some time past, the Society for the Propagation of the Gospel in Foreign Parts had raised annually from 30,000l. to 40,000l. and the Church Missionary Society had raised a still larger sum, from 50,000l. to 60,000l. But these Societies are not to be estimated by their funds. however munificent; they had carried their spiritual labours into every quarter of the world. It is true that the Society for the Propagation of the Gospel in Foreign Parts confined itself in its immediate objects, to the evangelization of our own colonies and dependencies abroad; but then they are now to be found in almost every quarter, and who will blame the members of our Church for taking especial care to provide for her own household? But the operations of the Church Missionary Society are upon a more extensive scale; her messengers have been despatched to every corner of the globe; they have been instrumental in the hands of the Almighty in causing the Sun of Righteousness to rise, with healing on his wings, upon islands and territories, which had hitherto been wrapped in the mantle, the midnight mantle, of superstition and sin. The veil was removed, and the glory of the Lord shone forth for the enlightenment and conversion and salvation of thousands untold. The present period is peculiarly favourable to Missionary enterprise: both in the Eastern and Western hemispheres "a great and effectual door" is opened for the admission of the Christian faith. In the East, that faith had met with the greatest hindrance from the prevalence of what is called castes, from the natives being divided into a variety of

superstitious sects, which would admit of no fellowship whatever with each other. Upon people in such a state it was almost hopeless to make any adequate impression: for even if the members of any one caste could have been induced to receive the gospel, that circumstance alone would have been sufficient to set all the other castes against it. But now, he rejoiced to say, that this barbarous state of society is fast disappearing; these differences were gradually vanishing away; many thousands had burst the fetters in which they were held. But it could not, unhappily, be said, that they had all embraced the truth of the gospel: many of them had only been transferred from one state of infidelity to another. And why was this? for want of the means of Christian instruction, for want of being taught the revealed word of God. And surely it was the duty of those who enjoyed the inestimable blessings of the gospel, to do their utmost in preventing such evil consequences; to take care, as far as in them lies, that these ignorant, helpless people do not pass from one state of darkness to another, but from darkness to light. In the West Indies also, another door had been opened by the recent emancipation of the negroes. And to give some idea of the labours of both bishops and clergy in these foreign stations, the Vicar then read a beautiful and interesting extract from the last report of the Bishop of Nova Scotia, which concluded with resting his only hope on the Giver of all good, and the Author of all blessings. In the name of this God, the Father of mercies, the Vicar then called upon his parishioners for their continued co-operation in this most laudable work of Christian love.

## VACCINATION.

It is grievous to see that vaccination is so much neglected among the poor. They have heard that, in some cases, a person will take the small-pox after being vaccinated; and they therefore conclude that vaccination is of no use. The truth is, that vaccination has done so much towards destroying the small-pox, that in the greater number of towns and villages where the small-pox formerly raged every three or four years, there is

now no such thing as small-pox heard of. The worst of this is, that people begin to forget that there is any such disease as the small-pox, and so they neglect to have their children vaccinated. Then, when any person happens to come amongst them who has got the small-pox, the whole of the children, not having been guarded, are

ready to take it.

We read in the newspapers that the small-pox has been making great ravages amongst the infantine population in the south of London, great numbers of whom have fallen victims to the virulence of the disease. In one family in the parish of Bermondsey, five persons took the disease, and from them it has spread to the houses of several of their friends and acquaintances, who have been attacked by the disorder in its most virulent form, and now lie in a very dangerous state. From the

small-pox within the last year in London alone.

It is needful, after a person has been vaccinated, to see that the proper effect is really produced, that the pustule rises, and goes through its proper stages, otherwise there is no prevention at all.

V.

bills of mortality it appears that 836 children died of the

AN ADDRESS TO THE CONGREGATION OF THIS CHURCH. This address has been sent to us by a correspondent. It is printed on a small piece of paper, and was lately placed in every seat of a church.

"It appears to be a fault in the character of the religion of our day, that too exclusive importance is attached to preaching, to the neglect of the other part of the Divine Service. Yet, needful as it is that we should hear of Jesus Christ and his salvation from the pulpit, this is certainly not more needful than that we should have "communion with the Father and with his Son Jesus Christ," in prayer and in the holy Eucharist. The congregational use of our highly-prized Liturgy could not fail very much to promote such communion. Every one must feel the great difference of the Church Service when it is merely read over by the Minister and the Clerk in

<sup>&</sup>lt;sup>1</sup> The Sacrament of the Lord's Supper.

the hearing of the congregation, and when it is used in behalf of and with the congregation, all feeling their interest in the prayers and praises, and all evincing that interest, by cordially and audibly uniting in the responses.

"If such were our practice, the service of our Church would no longer be regarded as cold and formal; and the best answer would be furnished to those who may bring

this accusation against it.

"It is therefore earnestly to be desired that each worshipper would charge it upon himself, or herself, as an imperative duty, to promote as far as possible the devotional character of our Service:

"First, by diligently attending to the directions of the

Rubric.

"Secondly, by repeating all the responses, not omitting the 'Amen' at the end of each prayer, in an audible voice.

"Thirdly, by joining in the singing, with the best en-

deavour to produce devotional harmony.

"Let every one feel that this is not a trivial matter, but one which is worthy of the effort; that we may with one heart and with one mouth glorify God our heavenly Father through Jesus Christ our Lord. Amen."

# HINT TO INFANT SCHOOL TEACHERS.

"THE first thing taught an infant (in the infant school at New York) is to repeat its name and place of abode—thus securing its return home, should it by any accident be lost; a very simple mode of precaution, that ought to be put in practice by every parent "."—Abdy's Tour in the United States, vol. i. p. 6.

#### DEAF AND DUMB CHILDREN.

"ARROWSMITH recommends that deaf children should be educated in the common schools, on the presumption that the sympathies of infancy and the natural instincts

<sup>&</sup>lt;sup>1</sup> The transcriber of the above once saw a child three or four years old crying bitterly, nearly half a mile from its home. Its articulation was not very distinct, and, choked by sobs, it could give little account of its residence, and a labouring man happening to pass who knew the child, undertook to take it home.

of imitation, will suggest to the pupils, both the perfect and the deficient in the sense under consideration, some method of interchanging their ideas. Mr. Gallandet (superintendent of the Deaf and Dumb Asylum at Hartford, U.S.) approved of the principle, and added, that its application should be confined to the early periods of life, that the subject may come, in some measure, prepared, into the regular establishments for such persons. The experiment might easily and safely be made in an infant school. Another plan might be tried of teaching the use of language, by directing the pupils to the movements of the organs of speech, as they are brought into action by the exercise of the voice."—See Abdy's Tour. &c. vol. i. p. 228.

CONVICTS AT CHERRY HILL PENITENTIARY, PHILADEL-PHIA, UNITED STATES.

"ALL of them attributed their misconduct to habits of drinking, which had led them into bad company, where gambling, a vice that seems to be on the increase, hastened on their ruin. Intemperance, they said, made a man indifferent to character."—Id. vol. iii. p. 144.

#### LABOURERS' FRIEND SOCIETY.

THE Committee of the Labourers' Friend Society have sent an agent to Ireland. His duties are to explain the principles upon which allotments of land have been held in this country, to point out the manner in which they may be most advantageously cultivated, to promote the establishment of Loan Funds and Agricultural Schools, and to recommend to all classes of the clergy and gentry a friendly intercourse with the peasantry, to watch over their welfare, and to encourage them with prizes, &c.—Country Paper.

RUNCHUNEE, OR THE BEAUTIFUL GIRL OF THE VALLEY.

(From the Rev. T. Wolfe's Missionary Labours, p. 351.)

THERE are throughout Hindostan, dancing women, of bad character, called Runchunee: most of them are girls sold by their cruel parents, to a class of persons who

educate them for this wretched trade, dress them well, and carry them about to amuse strangers by dancing and singing. One of these unfortunate creatures came to the camp where I was seated with Hindoos and Mussulmans, and offered to entertain us by dancing: she was wonderfully beautiful:

"She was not in the valley born,
No one knew from whence she came."

I desired the Hindoos to tell her how much I disapproved of her manner of life, and to acquaint her that I was a Christian, and that Jesus Christ tells us that people like her are going to everlasting destruction if they do not repent.

Dan. Girl. What shall I do? I must live.

W. Why do you not work?

D. G. I have not learnt to work.

W. You can easily learn, go to some service.

D. G. I will go with you.

W. I would lose my reputation.

D. G. Tell me what I must do; I shall follow your counsel.

W. Pray to God, and He will enlighten and assist

you.

D. G. How shall I pray? Nobody ever taught me to pray; I was sold by my father and mother, and brought up for this sort of life. I am now purchased by Sirdars and all kind of people for a bit of bread. Nobody taught me to pray to God.

W. Pray to God as a child speaks to its father, for God is our Father. "Our Father, which art in Heaven; hallowed be thy name: thy kingdom come, thy will be

done in earth as it is in heaven," &c.

Poor girl! she expressed sorrow, and promised to follow my counsel: I relieved her with money: she wept and went away: her beauty was of a very superior order:

"She was not in the valley born, No one knew from whence she came."

Christian reader! do I not anticipate your thoughts when I believe you to utter a devout though silent

thanksgiving, on the perusal of this true account, that it hath pleased God to cast your lot in a Christian country, where the true light shineth, where the word of our blessed Redeemer is known!

Sent by F. F.

#### CONTENTMENT.

THERE are some persons who are themselves tolerably well off in the world, and yet who are sadly discontented when they see others still more prosperous than them-This is a very wrong feeling. The Holy Scriptures teach us that a man is to be "content with that he hath," reminding him that we "brought nothing into this world, and that we can carry nothing out;" and that " godliness with contentment is great gain." We brought nothing into the world: God has required of fallen man that he should labour for his support. And, if one man employs his labour and his thoughts more diligently than another, he will probably be the more prosperous of the two: and what he has acquired will enable those who belong to him to acquire still more; and thus one family acquires more property than another. And the laws of every civilized country protect a man in the peaceable possession of what he or his forefathers have gained. People of little property think that others have too much, and would not be sorry to see any change which might disturb them in their possessions; but they ought to consider that if they have a right to disturb those who are richer than themselves, a man who is poorer than themselves has the same right to disturb them. If I have a piece of land worth five pounds a year, and think that I have a right to take a part of another person's land who has a thousand pounds a year, for the very same reason a person who has no land at all might come and take part of my land from me. If things were to be so, there would be an end of all peace and happiness in a country. The Scriptures require us to be diligent in our calling, "not slothful in business;" but, when we are exerting ourselves for our own support, and that of our family, in the fear of God, and in dependence on His blessing,

we are to be contented with that measure of worldly prosperity which He sees fit to give us, and to receive all his favours with thankful hearts, and to know that, if we desire to love Him and to serve Him, "all things shall work together for our good."

A correspondent has sent us the following conversation, which he assures us is given in the very words which passed between the parties; it bears upon the subject of the preceding article.

A SHORT DIALOGUE BETWEEN THE CURATE OF A COUNTRY PARISH, AND THE WIDOW OF A MARKET-GARDENER NOW CARRYING ON THE BUSINESS FOR HERSELF.

Scene.—A large garden and orchard, (being part of the property belonging to the old woman,) the trees laden with choice fruit, and the old woman in the act of beginning to dig her potatoes.

Curate. "Well, Dame Wiseman, how are you? and how are your neighbour, Master White's family getting on?"

Dame. "I am as well as common, thank ye; but they are as bad off as can be; indeed, I says, I can't think what the poor people be to do now, with all this alteration in the Poor Laws."

Cur. "Don't pronounce too hastily upon that matter, Dame; I hope and believe that the alteration to which you are now alluding, and which causes you so much alarm, will very soon be found to work for the benefit of all parties concerned. The fact is, Dame, that society is now feeling the effect of the great and manifold abuses to which the old law has been subject, and which it is now intended to correct."

Dame. "Na! I'll tell you what it is. There's some as has too much—that's it."

Cur. "Why, as to that, Dame, I'll say a few words to you. I think I can remember well, your telling me that, when you were married, your husband and you had just enough to pay parson and clerk; nay, to give some idea of what your circumstances were at that time, that you fetched water in a bottle from the well to make your pudding for dinner, and then that you had nothing where-

with to roll your pudding-crust, except the very bottle in which you had carried home the water. Such was the case, Dame, was it not?"

Dame. "Aye, true enough."

Cur. "Well; and you know what you now possess. But, you see a fellow looking over the hedge; he was married on the same day that you were; but he was a richer man than your husband, that is to say, he had some money in his pocket, and he and his wife had a good dinner, a party of friends to eat it, and plenty to But how stands the case with him now? He has no money; he has no work; and even if work were offered him, he could not undertake it, for he has ruined his health by intemperance, neither has he made any provision for a time of need. And now you hear him ask, Whose garden is that? Mrs. Wiseman's. those apple-trees? Mrs. Wiseman's. And the garden on the other side of the lane? Mrs. Wiseman's. Mrs. Wiseman's? Mrs. Wiseman's? Why, it's all Mrs. Wiseman's. But what business has she to have so much, while I have nothing. I'll see if I can't have a bit of it; that's what I will. Now, do you understand me, Dame?"

Dame. "Oh yes, Sir, I see what you means, but ---

but ---"

The curate smiled, and here ended the dialogue.
RUSTICUS.

# NECESSITY OF CONSTANT WATCHING. "I say unto all, watch."—Mark xiii. 37.

What great need have Christians of the continual duty of watchfulness! With this garment we must be clothed every day: between duties, that we may not want praying hearts; in duties, that we miss not the blessings of prayer. Some duties bind always, but not to be always done, as prayer, hearing, meditation; but you can be safe nowhere without watching, at all times, and in all places, in all callings, with all companies, yea, with no company. There is a snare for the heart everywhere. Wherefore saith the prophet, "Wait on thy God continually;

<sup>1</sup> Hosea xii. 6.

[MAY,

and the wise man saith, "Be thou in the fear of the Lord all the day long'."

N. LLOYD.

#### GREAT SOLAR ECLIPSE OF 1836.

On the 15th of May the sun will be eclipsed to an unusual visible extent in this country, it being what is termed annular, the sun appearing like a ring to the whole of the south of England. At three o'clock in the afternoon it will be dark enough to discern many of the stars.—Northumpton Herald.

Smoked or coloured glass should be used to look through in observing it; or the reflection may be seen in a pail of water. Many persons have seriously injured their eyesight on former occasions by looking stedfastly at the colors of the convenience of the conv

at the eclipse of the sun without such precaution.

## IMPROVED CONDITION OF THE POOR.

SINCE the late alterations made in the poor laws, it seems that, instead of the poor being injured by the change, they have been greatly benefited. Many people, before the change, were in the habit of going to the overseer whenever work seemed to be slack; and thus they got into idle careless habits, thinking that other people would maintain them; but, now they feel obliged to stir for themselves, they become industrious and thoughtful, and thus they soon find their condition mending. A correspondent tells us that "the increase of deposits in the Savings' Banks, this first year of the new poor law, is remarkable; and that there has been also an increase in the number of depositors in the Parent Penny Savings' Bank, and working fund, Red Lion Street, Holborn, and other institutions of a like nature."

INCREASE OF THE NUMBER OF DEPOSITORS IN SAVINGS' BANKS.

It is a subject of sincere gratification to every well-disposed person, to meet with proofs of the moral improvement of any class of his fellow-countrymen. To such it

<sup>&</sup>lt;sup>1</sup> Prov. xxiii. 17.

is always a pleasure to observe others, as well as themselves, becoming more provident, more considerate, and more prosperous in the world. As a proof of an improvement of this kind in the condition of the humbler classes of society, we have the statement made from authority by a member of the government of this country respecting the deposits in Savings' Banks, which is of a very satisfactory nature. "He thought," he said, "that the very best mode of estimating the condition and show-ing the improvement of the industrious classes, was by reference to the state of the Savings' Banks. sult of the return was most important, and showed a sensible improvement in the condition of the industrious classes. If he had found the number of depositors in the Savings' Banks of the higher classes increased, while there was a diminution in the lower classes, he would at once be led to the conclusion that there must be something in the system which led the higher classes to deposit their money in these banks, while there was a pressure on the lower classes; but the result of the paper he held in his hand showed directly the contrary.

Summary of Depositors, &c. in Savings' Banks in England, Wales, and Ireland, on Nov. 20, 1834.

Depositors.	Increase or Decrease since Nov. 1833.	Amount of Investments.
261,293 under 201. each		
145,827 under 501. each		
60,297 under 100% each	3,882 inc	4,129,245
20,109 under 150% each	803 inc	2,413,829
10,422 under 2001. each	870 inc	1,764,909
3,215 above 2001. each	160 dec	805,785

501,163
33,972 inc. £15,430,814
Increase in the number of depositors during the last year of 33,972, and in the sum deposited of 956,8612.

"Here was an increase of 956,861*l*, the great portion of which it was clear belonged to the poorer classes, and was one of the best indications that could be afforded of an improvement in the condition of those classes. There was an increase of seven per cent. in the number of depositors, and five per cent. in the amount of deposits."

The foregoing statement is only made up to the year 1834; but the argument would be considerably strength-

ened by a similar list made up to the present time. The labouring classes appear to be opening their eyes to their own interest, and endeavouring, whilst in employment, to lay up a provision against a time of need.

D. I. E.

# NATURAL HISTORY.

THE SWORD FISH.



THE more we examine the works of Providence, the more full of wonder they seem to be. The contrivance which is shewn in the formation of every animal, so that its form may suit its nature and its habits,

the climate in which it lives, and the situation to which it belongs, shows indeed the work of an Almighty hand. This is seen in every animal which breathes; though we are often too thoughtless to consider it; and often, indeed, through ignorance, we do not understand it. Whenever we examine attentively any one of the creatures which move upon the earth, we find that there is sufficient cause to excite our admiration of its great Maker; and it is with this view that a little attention to the natural history of animals may be made so useful as well as so agreeable a study.

The sword-fish is a very large and powerful animal, often growing to the length of twenty feet, and upwards. He has no teeth and no scales, so that, notwithstanding his size, he might, on these accounts, appear a defenceless animal, and hardly able to procure for himself prey sufficient to sustain a body of such large dimensions. He is, however, furnished with a wonderful weapon, which makes him a very powerful and very formidable creature. This weapon is, in fact, the upper jaw lengthened out to such an extent as to form a hard, strong, and sharp sword. With this weapon these fish are able to attack larger ones than themselves; and even the whale stands in awe of the sword-fish. We

may judge of the power of this animal by the following account:-

In the year 1725, some shipwrights, when repairing a ship, found part of the sword of one of these fish. It had passed through more than eight inches of the timber. The workmen declared that they could not, by less than eight or nine strokes, drive an iron pin of the same dimension to the same depth; and this had been done by one stroke of the sword-fish, without any shock being felt by the persons in the ship.

There is, in the British Museum, a large piece of timber from the bottom of a ship, with the sword of this fish quite through it. The ship was an East Indiaman (the Leopard). The fish was killed by the violence with

which he drove himself against the vessel.

It is said that the sword-fish and the whale never meet without coming to battle, and that the sword-fish generally begins the quarrel. If the whale can get a blow of his tail to take effect upon the sword-fish, this usually finishes him at once; but the sword-fish generally contrives to avoid this stroke, and to plunge his weapon into the sides of the whale. When the whale sees a sword-fish darting at him, he dives to the bottom of the water, and the sword-fish follows him; and then he rises to the surface, and thus the battle goes on and lasts for a long time. The whale has so much fat and blubber upon him that he does not suffer from his wounds so much as we should expect.

#### PRAYER.

No one can pray aright, no one will pray at all, who does not feel his need of that for which he asks, who is not convinced that God is both able and willing to grant his desires; who does not, in short, regard himself as requiring pardon for past sins, and grace to direct him in future, and look up to his heavenly Father, as ready to forgive, and anxious to save his children. Prayer, therefore, pre-supposes the essential elements of religion; humility, when we perceive our own weakness; penitence when we look at our past sins; faith when we read the

promises of God; and love when we know how much He hath done to rescue us, how much He will do to guide. to counsel, to save us. "He that hath learned to pray as he ought, hath gained the secret of a holy life." Think within vourselves, whether you do ever, or often pray; and whether you do not too frequently offer up petitions without thinking, and therefore without really desiring what you ask for. We are by no means aware how easily and unintentionally we may deceive ourselves on the subject of our devotions. The thoughts are too apt to wander from spiritual things, and to dwell on matters of secondary importance; and if the heart is not engaged in the service of religion, the mind will not long attend to its concernments. Let us think within ourselves, as in the presence of that God who knows our thoughts even now, whether we pray,—sincerely, humbly, and faithfully pray. We may know it by our fruits: if we ask for the Spirit, we have the Spirit; and if we have the Spirit we act as the Spirit directs, and bring forth "the fruits of righteousness unto the glory and praise of God. Our heavenly Father gives the Holy Spirit to them that ask Him." If our heavenly Father gives the Holy Spirit to them that ask Him, those to whom He gives Him not, those who do not walk in the Spirit, following His counsels, and directed by His guidance, must have omitted to apply for His aid; or have applied rather as a form, than with a wish to receive His influences. then rightly sought the help of God's Spirit, to supply our wants, to strengthen our weakness, and to keep us in the right way? If we have, we cannot have failed to receive it; and we must be walking according to His heavenly guidance. If we have, ours can have been no unmeaning and unprofitable service, which we offer with our lips, as a form, while our hearts are set on earthly objects, and our lives employed in temporal pursuits. we expect God to save us without any care or endeavour on our part, we are in great danger of being lost for ever. The sun and rain are required to ripen the corn, as the grace of God is needful to render His word profitable: but men must plough and sow, and exert them-selves to the utmost. If we feel our weakness, and lament

our wickedness, and apply to Him, who will be strength and righteousness to all that call upon Him faithfully, then we shall be strong in the Lord, and accounted righteous before our God. If we pray for pardon with an humbling sense of the punishment which our sins deserve: with hearts filled with love and gratitude to Him who died to save us; with an earnest wish to have our prayers accepted and answered; and a firm resolution, by divine assistance, to go forward in the ways of righteousness, then will God seal our pardon, and sanctify our petitions. He will give us all good things; He will keep us by His grace here; He will conduct us to glory hereafter. We shall have the Holy Spirit to comfort, counsel, and direct us. But, if our supplications in public or in private, have been little better than a form; if our lips have uttered holy things, while our minds have been engaged upon worldly matters, then we have not asked as God expects, or as we should ask a fellow-creature for what we truly desired. Let us, then, seek while we may yet find; let us knock while the door of mercy is yet open. If we neglect the salvation now in our power, the time may soon come when "we shall desire to see one of these days of the Son of man, and shall not see it." (Luke xvii. 22.)

Compressed from the Rev. R. Harvey's Sermon on Importunity in Prayer.—Family Sermons, part 8, sermon 10.

C. Y.

# PRAYER FOR AID TO PRAY ARIGHT.

ALMIGHTY God, vouchsafe to teach me to pray in spirit and in truth, with the understanding, and from the heart: teach me to ask faithfully, that I may obtain effectually; to ask, knowing how much I want, and desiring to have my wants supplied; teach me so to pray, that thou mayest give the Holy Spirit to thine unworthy servant, who humbly asks thee in the name, and for the sake of Jesus Christ thy Son. Amen. (Altered from the same Sermon.)

# INDUSTRY REWARDED.

In the small village of Wissett, near Halesworth, lives

W. Woods, an industrious, intelligent, and well-behaved man, fifty-three years of age, the father of thirteen children, most of whom are alive, but none of them now dependent upon him. About fourteen years ago, when his numerous family were incapable of assisting either himself or themselves, he was reluctantly compelled to accept of parish relief. About that time a benevolent lady made him a present of a calf, which, by hook or by crook, he was enabled to rear to a cow; and soon after, by the kindness of R. Crabtree, Esq., now honorary secretary to the Blything Labourer's Friend Society, he procured two and a half acres of good pasture land, from which period he not only kept a cow, but a donkey, pigs, &c. and ceased to be burdensome to his parish. For the last seven or eight years, he has, by the kindness of the same gentleman, possessed half an acre of tillage land; and during the greater part of that time has been more or less independent of that which is often but too frequently difficult to obtain—constant employment from the farmers. He has for some time, owned two drill machines, worth from 40l. to 50l. which he occasionally works for such as choose to employ him; and as his character is high, no one in his neighbourhood has a better chance of employment in that way.—Labourer's Friend Magazine.

On a winter's day, when the ground is white with snow, or deluged with rain, or bound with frost, the husbandman may be sent with his pruning-hook into the plantation or orchard. The work will amply repay; there will be abundance of fuel for the cottager, and timber for the landlord to build or repair either farm-buildings or labourers' cottages. But the chief and lasting advan-

THINNING AND PRUNING PLANTATIONS AND ORCHARDS.

of his timber. Many plantations are fast verging to utter ruin and premature decay, for want of early and timely attention to the necessary business of pruning and thinning. With regard to orchards, it is well known that their fruitfulness depends on their having plenty of air, and being properly pruned.—Labourer's Friend Maga-

tage to the latter will be, the improved growth and quality

zine.

#### MEANS OF HELPING THE POOR.

MR. EDITOR.

I VENTURE to submit to you the following hints, which, if acted on, might prove conducive to the benefit of the poor. I would recommend that a brewery, with necessary utensils, be erected in every parish, where sufficient means can be obtained, of a size depending on the population of the parish, where good wholesome beer might be brewed, and this beer be retailed to the poor at fourpence per gallon; and the deficiency (if any) to be made up by subscription, as also to pay the first cost of the brewery and utensils. By this plan the poor labouring man, having provided a cask, which he may get filled from time to time, would have beer in his house, the inducement to go to the alchouse would be removed, and what is often spent there in one evening, would furnish a good beverage for himself and family for a whole week.

Secondly; I would recommend that the poor be supplied with fuel, during the winter, at a moderate rate: coals or wood, or both, might be purchased at the most favourable time, and being stored in a convenient place, might be sold out on reduced terms during the winter months, the deficiency in price to be made up by subscription. To this plan for providing fuel, I would add the formation of penny clothing clubs, in all places where they are not already established, and I would earnestly press on those who have the means, to become honorary members, by which the funds would be increased. and the lower class stimulated to become members themselves. The usual method is (I believe) for the members to subscribe a penny a week, or more, and their subscriptions, added to the amount subscribed by the honorary members, would enable the benefit members to share something considerable at the end of the year, to be laid out in whatever clothing they are most in need of. These plans for administering comfort to the poor, together with that which has so often been pressed in your pages, viz. the letting of land in allotments of from twenty to

forty poles, to a family, would tend to raise the character

of the poor, and render them great service.

I must say a few words to the poor themselves. My first recommendation to every poor man who has a convenient place for doing it, is to fat a pig or two in the course of the year, which being bought in the spring, might be kept through the summer at a small expense from the productions of the garden, and then fatted with the small potatoes and a little barley very cheaply. Another object with him should be to be able to purchase what he may want in groceries, clothing, &c. at the first hand, viz. at the respectable shops in country towns, that he may get them of the best quality, and at the cheapest Above all, he should strive, if possible, never to get into debt, for by so doing he is almost compelled to deal with those who have given him credit, whether their articles be good or not; on the other hand, with ready money, he can deal with whom he chooses, and select the best and cheapest shops.

To the wife of a labouring man, I would say, bake at home, as home-made bread is more nutritious, goes farther, and of course is cheaper. Young unmarried people, and married people with small families, indeed all who have the opportunity, should strive to put by something, be it ever so small, and when it amounts to fifteen shillings put it into the Savings' Bank in the nearest town, and by adding to it from time to time, it will form (with the interest accumulating) a fund to go to in the hour of need, and sickness, and more particularly in old age. By adopting this method, or by becoming members of a well-regulated benefit club, the day of adversity may be cheered, and the poor man have his heart lightened by a feeling of independence and by much worldly comfort.

Sent by R.

We are always glad to lay before our readers any suggestions which may tend to the benefit of the poor; and it is very cheering to see the exertions which the rich are making to help their poor neighbours. Their contributions are often truly useful, and indeed absolutely necessary at the establishment of any new institution that

there may be a profit to the poor which may encourage them to become candidates for the offered advantages.-We would, however, strongly recommend the labouring classes themselves not to depend on any thing that requires the assistance of others; but to make their calculations according to their own earnings, and the natural benefit which may arise from savings' banks, or any other prudent application of their earnings. The help given by others must always be uncertain. Families leave a place, or their means fail, or their opinions change: therefore, though a poor man should be thankful to those who try to help him, it will be far better for him to endeavour to get into such a state that he does not require the help of others. A man who has a small portion of land, and pays rent for it, is acting upon right principles, because, as long as he conducts himself well, and manages his land properly, he is not likely to be moved from his possession. But those who buy coals, or beer, or any thing else at a reduced price, whilst others make up the full price, can never be certain how long this charity will last, and, therefore, they are upon wrong principles. They should never make their calculations upon the supposition that they can be certain of help from others, though, we repeat, they have good reason to be thankful whenever such charitable help is offered to them.

# HOW TO KEEP FROM QUARRELLING.

We have a friend, a most kind-hearted man, and much respected by all who know him. He is a man of learning and talents, and has his own opinions pretty well confirmed on most subjects; but, as he happens to think that another person may have his reasons, too, for holding a contrary opinion, he is never anxious to crush the man who thinks differently from himself, but would rather, by a mild statement of his own opinions, show the reasons why he holds them. It has been observed, that during a long life he has never once had a quarrel with any man. A friend once asked him how it was that he contrived constantly to keep free from quarrels.

"O," said he, "nothing is easier than that."

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" How so?"

"Why you must consider that it requires two persons to make up a quarrel, and I am determined never to be one of them." V.

#### M. GONTHIER'S LAST EXHORTATION TO HIS FLOCK.

In the Canton of Vaud, in Switzerland, is the town of Nyon, a beautiful and romantic spot. It is not, however, the purpose of this paper to speak of the natural scenery of the place, but to draw the attention of the readers of the Visitor to one who laboured to improve the moral and spiritual character of the people residing there.

M. Gonthier was the pastor of the Reformed Church in Nyon. To those committed to his care he for some time proclaimed the fundamental doctrines and holy precepts of the Gospel,—and with good effect. But, being attacked by a complaint of the lungs, he was deprived of the power of preaching these to his flock, consequently all he could do was to endeavour to enlighten and instruct his charge by his writings. It is not, however, necessary to mention his history farther, as this notice will be sufficient to make what I am going to introduce plain enough to all who read it. And it will be well for them if they apply what is introduced to themselves, for there is no one, I am sure, who may not find something in what follows suited to his own case.

When M. Gonthier felt that he was approaching his end he wished to bid a last farewell to the members of his flock, whom he had been unable to instruct by his discourses for so many years. One day finding his atrength increased a little, he had notice given in the Church that whoever wished to see him might come to his house. Soon his chamber and the adjoining apartments were filled with persons, hoping to hear, at least, a few words from him. Then the dying Pastor, being raised in his bed of suffering, made a last effort, of which no one had thought him capable, and addressed, in a voice often interrupted, the most pressing exhortations to his dear parishioners.

"O my God!" said he in that solemn moment, "help

thy poor and feeble servant, and put into his lips words which, by the power of thy Spirit, may contribute some-thing to thy glory, and be salutary to those who shall hear them.

"My dear brethren and sisters! this Church has never known, and will never know, the strong affection which binds me to them. My greatest cross, during these last years, has been my not being able to testify this affection, or to do any thing for them. But I could not; it was the will of God! It becomes me to bow and adore. I can at least say, that I have not passed a day without addressing to the throne of grace for this dear Church my prayers, unworthy indeed, but, the Lord knows, sincere.

"Let me speak to you of things of the greatest im-rtance. I address you, probably, for the last time. portance. \* \* \* Will you allow me now, on the borders of the

grave, to put some questions to you?

"1. I know that some in this Church, I love to believe the number considerable, have come to the Saviour, and are cordially attached to him. I bless my God a thousand times for it. But do they guard carefully this precious treasure of faith and love deposited in their hearts? Do they endeavour to cherish and increase it? Do they diligently avoid the places and occasions which might endanger their souls? Let them examine and tell. Will not a deep sigh escape from their heart in reply? Well then, if you feel that you are wavering, go with humility, and anew, to Him who can 'strengthen the feeble knees.'

"2. Others are fluctuating between the Gospel and the world. You wish to take all the consolations, and all the joys which are found in Jesus, yet you reserve, perhaps, one earthly desire, one appetite to gratify. But does not this desire, this appetite, separate between Christ and you? Is it not the source of your continual disappointments? Jesus has said; 'Ye cannot serve two masters.' As he gives you all, you must give your-selves wholly to Him. It is not, observe, by your own strength I ask you to do it. I beg of you to ask God

<sup>1</sup> That is, wavering, halting between two opinions.

for strength to renounce all that removes you from him, and I know that you 'can do all things through Christ,' who will 'strengthen you.' Go to God by Jesus Christ; and the day when you shall give yourselves up to Him without reserve—that thousand times happy day—oh, what joys, what unspeakable joys, will fill your soul!

"3. Amongst the persons whom I rejoice to see assembled now around me are some, probably, who have never seriously attended to their great interests. They suffer the days to pass, one after another, in trifling pursuits and diversions. Let them behold me: let them look at this flesh, which speaks more eloquently than my feeble words, for it borrows from death the power of its voice. Let them reflect that they too must come to the gates of eternity, and they will arrive sooner than they think. What will then become of them, if they are not found in Jesus Christ their Saviour? Oh! I conjure you in the name of God, and by your dearest interests, to think seriously of the salvation of your souls. I conjure you to fall, [as it were,] at the foot of Christ. and ask of him to open your eyes. I conjure you to take the Bible in your hands, and to read it before God, imploring the light of his Spirit. Pray to be able to say to him, 'Speak, Lord, for thy servant heareth.' \* \* \* \* If you experience any good impression, let it not vanish on leaving this place; but rather enter your dwelling, fall on your knees, ask of God to keep it alive: this night do it; do it again to morrow; do it every day. Gradually day by day things will operate salutarily on your souls, and you will begin to breathe in peace and happiness, to which you before were strangers.

"Grant us the grace, O my God, us who are met here, to be one day united, all without exception, in heaven. Then we shall know how much we have been loved. \*\*\*\* In the name, and by the merits of Jesus Christ, I pray thee to hear me, O my God! for the love of our good and powerful Saviour! Amen."

Abridged from the Christian Observer, and sent by D. I. E.

### BODY AND SOUL.

"The body and soul may endeavour to accuse each other in judgment,—but how? The body might say it was the soul that sinned, for presently, when she is departed from me, I am thrown into a grave like an insensible stone. But the soul might answer, it was indeed the body that sinned, for as soon as I am released from that unhappy conjunction I fly through the air like a bird. This reasoning may be thus answered.

"A certain king appointed two watchmen to defend the fruits of his fertile and beautiful garden; the one of whom was lame, and the other blind. equally tempted to eat of their delicious charge. lame man, therefore, suggested to the blind one, that if he would carry him on his shoulders he would gather a sufficient quantity of fruit, and share it equally between them. The blind man consented; and thus the fruit was carried off. After a time, the king visited his garden, and demanded who had taken his fruit. The blind man said it was impossible for him to have stolen it, as he had no eyes to find it out. The lame man urged that the loss could not be imputed to him, as he had no power to stir a foot about the garden. But their lord discovered the truth of the matter, and commanded the lame man to be placed on the shoulders of his blind companion, and in that position that they should be punished together. In like manner will God clothe the soul again with the body, and for mutual sin condemn them both together." —German Sanhedrim.

Copied from the Twin Sisters, a Jewish Narrative, by the Author of Emma de Lissau. C. W.

### AN OINTMENT.

In long illnesses, when, by lying, the bones break through the skin, a paste of castile soap and brandy, put on with a feather, or camel-hair brush, will give great relief, and sometimes prevent a sore.

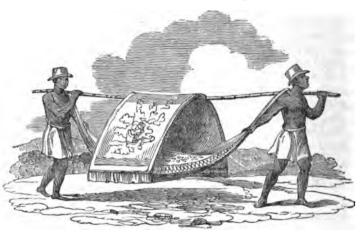
The soap must be scraped fine, and moistened with a very little boiling water, as much as will make it a paste,

and then add one tea-spoonful of brandy. A table spoonful of the soap when scraped is enough to this quantity of brandy. When used, the vessel which contains the paste must be set into a basin of boiling water to soften it, as it gets hard by standing.

A CONSTANT READER.

It is very necessary to watch the parts on which the patient lies before the skin is wounded. It will appear red on those parts. A little brandy and water, about half brandy, or Eau de Cologne and water, dabbed on with a little piece of linen rag, night and morning, will be found useful in strengthening the skin, and preventing it from breaking. The patient should, if able, be encouraged to get up a while during the day, as the injury arises from constantly lying on the same parts.

### PALANQUIN TRAVELLING.



We have a little plate by us of one of the modes of travelling in the Brazils, which will give our young readers some notion of the way in which journeys are performed in some parts of the world. In our country, where the climate is mild and moderate, we can almost always move about on foot, or on horseback, or in some sort of carri-

age, according to our wishes or our means: and, since the accommodating "Omnibus" has come into fashion, every man who has got a sixpence in his pocket may have a good long ride for his money: and, moreover, since the roads over nearly all our own country,—thanks to Mr. Mac Adam,—are so very different from what we remember them some thirty years ago, there is now every accommodation that can reasonably be desired for aiding and forwarding the traveller, not to mention the railroads which seem likely soon to traverse the whole island.

In many parts of the world, however, it is quite different; long journeys are sometimes to be taken over mountains, and through woods, and jungles, and other difficulties, where there are no roads for wheel-carriages and horses. These journeys are performed in what are called palanquins, a sort of litter, in which the traveller can either sit, or lie down and sleep. In the hot climates of the torrid zone a native of our latitude can scarcely walk out at all during the heat of the day. The natives, being so accustomed to the heat, are able to bear it. India every person is of a particular caste, he is of the same trade as his forefathers have been, so that there is a regular set of men called "bearers," who, from early habit, are able to proceed with the palanquin at a considerable rate without injury. In long journeys several of them are employed, so that they are frequently changed. Something like this mode of travelling is used in the Brazils, and other parts of the world, as well as in India. In the annexed print the traveller is lying on a loose, easy sort of hammock, with a canopy over him to protect him from the heat.

### CONFESSIONS.

PATRICK CARROLL, who was executed at Maidstone for the murder of Mrs. Browning, made the following confession:

"I acknowledge the justice of my sentence. I have deserved to forfeit my life for having shed another's blood. I now abhor the crime of which I was guilty. I can only attribute it to ungovernable passion, inflamed

by excessive indulgence in drink. But that I should thus have been led to take the life of a fellow-creature. and to hurry her unwarned into eternity, I now deeply and bitterly deplore. I trust my sad fate will not be without its benefit to others—that it will act as a warning to all to avoid my example—to avoid indulgence in drink—to avoid the excesses of passion. Had I studied to practise temperance, and restrain anger, I should never have met this ignominious end. May God ever keep you from taking to ways which may lead to it. for myself, I own I scarce deserve to be pitied; but if any kind Christian feels compassion for me, at this my last hour, I beg that he will show it by joining with me in praying that God, in his infinite goodness, through the merits of Christ, will accept my late repentance, and have mercy on my poor soul."

John Pearson, convicted of wilful murder, was executed at Carlisle. The malefactor, after his sentence, frequently acknowledged that he had led a very wicked course of life, and that he mainly attributed his ignominious end to three things. First, he had been a regular and successful poacher, which always furnished him with plenty of money; and this enabled him to indulge a strong propensity for drinking; he had been, moreover, a constant Sabbath-breaker, which completely banished from his mind all sense of religion; and he was, besides, addicted to the company of bad women. To these circumstances he ascribed the wicked life he had led, and the perpetration of the dreadful crime for which he was about to suffer.

#### PARAPHRASE OF PSALM CXXXIX.

"Whither shall I go from thy Spirit? or whither shall I fice from thy presence?"—PSALM CXXXIX, v. 7.

FAIN would I hide myself from Thee, And shun my Maker's face; But whither shall my spirit face, To find a resting place? Nor earth, nor air, nor sea, nor sky, Can shield me from Thy searching eye. My spirit sought the deep abyss
Of hell's remotest bound
And said, "in region dark as this
My guilt shall not be found,"
But shame and horror cross'd my path,
For there Jehovah reigned in wrath.

I rode upon the raging wind,
And walk'd the pathless sea;
But all in vain! I could not find
A hiding place from Thee.
Thy voice was in the stormy wind!
Thy footsteps in the deep I find!

I said, "Perchance the shades of night Shall hide me from his view:" But lo! the darkness was as light,— My inmost thoughts He knew. I scaled the heav'n of heav'ns above, And there He sat, enthron'd in love.

I mingled with the boundless space,
And skimm'd the liquid air;
Yet still I found no resting place,
The Lord was—everywhere.
Rash hope and vain! It may not be,
That man can from his Maker flee.

Then where can I conceal my guilt; Oh! where my blushes hide? For thee a Saviour's blood was spilt, A spotless victim died: And, ever ready to forgive, He bids repentant sinners live.

Oh! welcome to my weary soul
These words of grace divine.
Renew my heart, my pride control,
And make me wholly Thine.
Humbled I seek my Maker's face;
Be Thou my shield and resting-place.

Wickham St. Paul's, Essex; Dec. 8th, 1835.

M. A. B.

#### LABOURERS' PRIZES.

THE Ilminster, Chard, and Crewkerne Labourers' Friend Society, at their late meeting, distributed prizes to various labourers.—Coat and 1s.; wheel-barrow and 1s. 6d.; hoe and 10s.; spade and 5s.; hoe and 5s.; 20s. 11s. 10s.; hoe and 1s. Several of each class.—Labourer's Friend Magazine.

Much may be done by private individuals to better the condition of the labourer, or rather to assist him in bettering his own condition. Proprietors of property, whether landed, funded, or commercial, are all deeply interested in giving encouragement to the poor. This may be effected by allotting them small portions of land at a fair rent, by loans of small sums, and by seconding, by subscriptions, their savings in summer, to enable them to purchase fuel and other necessaries in winter at a cheap rate.—Jesse's Gleanings in Natural History, third and last series, p. 141.

### STEAM V. HORSES.

IT has been said that in Great Britain there are above 1,000,000 horses engaged in various ways in the transport of passengers and goods, and that to support each horse requires as much land as would upon an average support eight men. If this quantity of animal power were displaced by steam-engines, and the means of transport drawn from the bowels of the earth, instead of being raised upon its surface, then, supposing the above calculation correct, as much land would become available for the support of human beings as would suffice for an additional population of 8,000,000; or, what amounts to the same, would increase the means of support of the present population by about one-third of the present available means. The land which now supports horses would then support men, or produce corn for food.-Lardner's Steam Engine.

## AN OLD SERVANT.

AT Dromartine, parish of Donoughmore, at the age of 114 years, died Lawrence Crenny. He lived servant about 70 years in the service of Mr. Innes's family, having lived to see the fourth heir of the Glen estate, now about 11 months old. He was a trustworthy, honest man; he attended divine service every Sunday, and at the age of 113 walked on foot to chapel with great firmness. He retained his recollection to the last moment.

### ON THE GOVERNMENT OF THE THOUGHTS.

"Never recall the ideas of, or ruminate on past injuries or provocations. This is the amusement of many in their solitary hours, and they might as well play with cannon balls or thunderbolts: they may work themselves up to distraction, to hate every thing and every body; and to have the temper and disposition of the destroyer himself.—'Anger may glance into the bosom of a wise man, but remaineth only in the breast of fools.' Make the most candid allowances for the offender; consider his natural temper; turn your anger into pity; regard him as ill of a bad distemper; think of the patience and meekness of Christ, and the petition in the Lord's prayer, how much you stand in need of forgiveness yourself from God and man. Above all, be sure to set a guard upon your tongue when the angry mood is upon you."—Bishop Horne.

### EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

How TO AVOID DEAFNESS.—Few need to be told, that if they wish to hear well, and avoid deafness, they must guard against wet feet, thin shoes, cold currents and draughts of air, keeping on wet clothes, sleeping in damp rooms and unaired beds, going into the night air from heated apartments, living in marshy and low situations, &c. Shunning these things, those who would retain their hearing unimpaired till old age, should attend to their general health, breathe a pure air, take as much out-door exercise as they can, live on plain, but nutritious food, keep the mind calm and tranquil, and be especially careful to keep the bowels in order.

WONDERS OF MACHINERY.—In the fine spinning power mills at Manchester, where 350 hanks are spun, containing only one pound of cotton, they form a length of thread extending 294,060 yards, or 167 miles, and

increasing the price of the material from 3s. 8d. to 25 guineas.

CAUTION.—DANGER OF EATING MUSHROOMS.—The daughter of a labouring man, at Northfleet, accompanied by her brother Samuel, gathered what they supposed to be mushrooms, which their mother stewed for supper, and the whole of the family partook of the dish. Early the next morning they were all seized with violent retching and other symptoms of having been poisoned, when it was discovered that the supposed mushrooms were fungi, or toadstools. Medical assistance was immediately called in, and some of the family were relieved, but the little boy, Samuel Dixon, who had eaten very freely, died the following day.—West Kent Guardian.

Rise early, eat simple food. Take plenty of exercise. Never fear a little fatigue. Let not children be dressed in tight clothes; it is necessary that their limbs and muscles should have full play, if you wish for either health or beauty.

neatin or nearity.

Avoid the necessity of a physician, if you can, by careful attention to your diet. Eat what best agrees with your system, and absolutely abstain from what hurts you, however well you may like it. A few days abstinence, and cold water for a beverage, has driven off many an approaching disease.

If you find yourself really ill, send for a physician. Have nothing to do with quacks.

Wear shoes that are large enough: the contrary not only produces corns. but makes the feet misshapen, and cramps them.

Wash very often, and rub the skin thoroughly with a hard brush, or

coarse towel. Let those who love to be ill drink strong green tea, eat pickles, preserves,

and rich pastry. As far as possible eat and sleep at regular hours.

Wash the eyes thoroughly in cold water every morning. Do not read or sew at twilight, or by too dazzling a light. If far-sighted, read with the book somewhat nearer to the eye than you desire. If near-sighted, read with a book as far as possible. Both these imperfections may be diminished in this way.

Clean your teeth in pure water two or three times a day, especially after meals; but, above all, be sure you have them clean before you go to bed.

Have your bed-chamber well aired; and have fresh bed-linen often. Never have the wind blowing directly upon you through open windows during the night. It is not healthy to sleep in heated rooms.

Let children have their bread and milk before they have been long up. A run in the air before breakfast is good. Nothing so good to drink as cold

water.

Thorough combing, washing in suds, and thorough brushing, will keep the hair in order. Keep children's hair cut close until ten or twelve years old; it is better for health and the beauty of the hair. Do not make children cross-eyed, by having hair hanging about their fore-heads, where they

see it continually .- The Frugal Housewife.

LONDON POST-OFFICE. The ordinary business of each day is, in letters. in the Inland-office alone, 35,000 letters received, and 40,000 sent, (23,475,000 annually,) exclusive of the numbers in the Foreign-office department and the Ship-letter-office, and altogether independent of the Two-penny-post. The numbers of newspapers daily vary from 25,000 to 60,000 (on Sunday 40,000, and on Monday 50,000), of which number about 20,000 are put into the office ten minutes before six o'clock. After that hour each newspaper is charged one halfpenny, which yields a revenue of upwards of £500 a year, and of which 240,000 newspapers are annually put into the office from six to a quarter before eight o'clock. The revenue derived from charges for early delivery in London is £4000, and the sum obtained from the charge of 1d. on each letter given to the postmen, who go round with bells to collect the letters, is £3000 a year, giving 720,000, or nearly 2000 daily.

#### NOTICES TO CORRESPONDENTS.

We have received the communications of T. F.; Catholicus; S. D.; A Layman; E. Y.; N. L.; L. T. C.; M. G. N.; B.; Charlotte; and W. E.

# COTTAGER'S MONTHLY VISITOR.

## JUNE, 1836.

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## ON THE NECESSITY OF BEING DILIGENT IN OUR CALLING. Sir.

THOUGH I know that our eternal interests are to be our first concern, and that all the occupations of time are as nothing when compared with eternity, and that therefore we are not to set our affections on earthly things, but on heavenly things; yet the business of our calling must be attended to, and to be idle in this business is contrary to the commands of God. We are commanded "not to be slothful in business; fervent in spirit, serving the Lord." The effect of true faith, we know, is to bring forth the fruits of the Spirit, and to make us delight in doing the will of God, and discharging our duty in the state of life into which it has pleased God to call us. Some persons seem to think it impossible, whilst pursuing their dail labour, to be "fervent in Spirit, serving the Lord." B

this is wrong, for God's Spirit teaches us that "whether we eat or drink, or whatsoever we do," we are to "do all to the glory of God." A Christian cannot doubt the possibility of pursuing his daily occupation upon Christian principles, for God requires this of his people; and we do see persons actively engaged in the du-ties of their callings, and yet whose minds seem to be stayed upon God; though it is right that we should feel the danger of pursuits merely worldly, and know how hard it is to prevent worldly cares from so engrossing the mind, as to draw it from the fervent pursuit of heavenly thoughts. Christians, wherever they are, and however employed (for they will only engage in lawful undertakings), will find time to lift up their hearts unto God, and will act by faith in their Redeemer, showing that they are guided by that Spirit which brings forth in them the fruits of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." There must be these fruits; for it is not merely attending ordinances which constitutes the Christian's character, but the spirit in which we attend them; let us be very thankful for these means of grace, and let us never be kept from the Lord's house by any excuse which we should be ashamed to plead before the judgment-seat of Christ.

I think there is no one whose thoughts may be more devoted to his God, than he whose duty it is to till the ground. Here the mind is brought into such immediate connection with many of the wonderful works of our Heavenly Father, that surely a Christian's heart may be easily raised from nature up to nature's God; and whilst sowing his seed, which he knows will lie for some time buried in the ground, he may here see, as St. Paul did 1, a resemblance to his own body, which must soon be cast into the earth; and then, when he, in due time, sees seed springing up, in a different form to that in which he planted it, he may meditate on the period when his body shall also rise again, not in the corruptible state in which it is buried, but incorruptible, to dwell for ever with his Saviour. If you possess true Christian fervour of Spirit, you will be strengthened for the discharge of the duties of your calling, aided by the power of the Holy Ghost, without whom "nothing is strong, nothing is holy;" you will be enabled to act "with singleness of heart, as unto the Lord," with all faithfulness, activity and diligence; showing that you are a disciple of Jesus, by taking His yoke upon you, and testifying, by your lives, that, as for you and your house, you will serve the Lord. An excellent writer says, "Am I in Christ?" is a needful question to ask ourselves, and, next to that, "Am I in my calling?" W. E.

## ON IMITATING OUR BETTERS.

What a happiness and advantage it would be, if we would all endeavour to imitate our betters, in what was really good! But, alas! whilst good example is often thrown away upon us, we are too ready to imitate those above us in what is foolish, or trifling, or wicked. And, besides the real errors of those above us, which ought to be a warning to us instead of an example, there are some things which may be perfectly suitable and becoming in them, which would be quite foolish in those in a different station of life. A person is right in having his house, and his dress, and all his establishment, according to his means; and what a man of property spends in this way is good for all those whom he employs: but, when a man of smaller means attempts to imitate those above him, he is making himself ridiculous, he is getting himself into difficulties, and probably doing an injury to others. A correspondent sends us the following anecdote:—

## MR. EDITOR.

In looking over the Cottager for 1824, I met with the history of Harriet Loveday; and her love of copying her superiors reminds me of an entertaining circumstance, which took place in the reign of Henry the Eighth.

John Drakes, a shoemaker, was a great admirer of the dress of Sir Philip Calthorp, one of the courtiers, and prevailed with his tailor to make him some clothes which should be exactly like Sir Philip's. Sir Philip having ordered a new cloak, the fellow to it was made for John Drakes; which the knight hearing of, gave direction

the tailor to cut little slits all over his cloak. As the shoemaker's cloak was to be exactly like Sir Philip's, the tailor cut it also in the same way; -and this completely cured John Drakes of aping Sir Philip Calthorp.

Perhaps. Mr. Editor, you may find a spare corner for CHARLOTTE.

this little anecdote.

## TO THE MEMORY OF THREE OF THE SAME FAMILY, WHO . DIED IN INFANCY WITHIN THE SPACE OF TWO YEARS.

YE sweet departed little ones, From sin and sorrow free; A blessing on the pious prayers, Thy parents breath'd for thee.

They asked with humble faith that He, Whose precious blood alone, Can wash the scarlet white as snow, Should mark thee for His own.

That pious prayer was heard in heaven, And thus their Lord replied; Suffer these now to come to me, And in my love confide!

Then cease, oh! cease to mourn for those So early call'd away, But seek the home where they enjoy An everlasting day.

TO PARENTS, ON THE SUBJECT OF SUNDAY SCHOOLS.

My Christian Friends.

PERMIT one who wishes well to you and to your children, to address you on the subject of Sunday Schools. Many thoughtful and serious Christians, grieved at that wickedness which prevails in the world, and persuaded that this arises in a great measure from ignorance and breaking the Sabbath, have set up these schools, that your children might be instructed in the religion of Christ. unless you do something on your part, they have reason to fear that their endeavours will not be attended with success. They do not require you to contribute any thing of what you gain by your daily labour: they cheerfully provide for the instruction of your children. What they desire of you is this, to take care that they shall partake of this instruction, by attending regularly, and going to

school in proper time: and they further wish, that you would ask them what they have learned, and set them good examples.

Let me then, with all plainness and seriousness, ask

you the following questions:

1. Do you think it best to have your children playing about on a Sunday, wandering you know not where, and perhaps in the worst of company; or to have them in a place of safety, where they are learning what is good?

2. Is it not right that God should be worshipped by us? We know that he is our Maker, Governor, and Benefactor. Should we not then thank him for his benefits, and implore his pardoning mercy and favour? And, since he has appointed one day in seven to be employed in his worship, should we not spend that day in adoring and praising Him, in praying for his blessings, in acknowledging his mercies?

3. Since God has favoured us with the Scriptures, which teach us his will: since He has informed us how to become happy here and for ever, is it desirable that your children should learn to read the word of God, and go to his house, where they may hear it read and explained

to them?

4. Do you wish to have your children dutiful or undutiful? Now in Sunday Schools they are taught that their heavenly Father will not love them, unless they

honour and obey their earthly parents.

5. Is it not your wish that your children may prove sober and industrious; that they may shun those sins which would bring want and disgrace both upon them and you? But how can you expect that they will resist the temptations of sin, and live soberly, righteously, and godly, unless the fear of God be implanted in their hearts?

6. Do you believe that your children must be happy or miserable in another world? Surely you know that Jesus Christ has informed us, that the wicked are in the way to everlasting destruction, and that the righteous shall inherit everlasting happiness. And should you not be desirous that they may enjoy the means of instruction and religion, that they may learn to avoid the paths which

м 3

lead to hell, and to walk in the way which will lead them to heaven?

7. Do you believe that you are accountable to God for the instruction of your children? You know that if you refused them bread, when you had it to give them, you would be reckoned unnatural parents; and do not those deserve this name, who suffer them to want that instruction, which is necessary for their soul's everlasting good?

Now let us suppose that you pay no regard to these considerations, and that through your neglect your children, instead of spending the Sabbath in worshipping God, and learning what is good, spend this day in doing mischief, and learning what is bad. Let us further suppose, that, from being Sabbath-breakers, they become lovers of sinful pleasure, drunkards, profligates, and bring wretchedness upon themselves, and shame and grief upon you. Then you will be forced to reflect in the following manner: "Had we taken care to send our children where they would have learned to be Christians, they would have been a comfort instead of a grief to us, and assisted us in bearing the burthen of poverty and age."

Let me further remind you, with all solemnity, that you will meet them again on the day of judgment. And how will you bear to hear them addressing you in such a manner as this: "O cruel parents, you neglected to instruct us, and neglected to send us where we might have been instructed. We were young and thoughtless, and not aware of the advantage of spending the Sabbath in a proper manner, but you might have known it. It is in part through your neglect that we are unfit for the happiness of heaven, and fit only for the regions of darkness and despair." What answer will you be able to make to these reproaches? You would give worlds, if you had them to give, that you had acted differently.

Sent by M. G. N.

### TO MAKE LIME FLOORS.

Use the sand of fresh-water, or gravelly sand, well sifted through a riddle (or sieve) that is rather fine.

In the north of England, where these floors are frequently to be met with, they use twice as much sand as

lime: but the lime there is much stronger, and will take more sand than it will in several parts of England. You had better (if in the south) use rather less sand, as it is a bad thing to make it too coarse, especially if the situation be damp.

The lime must first be slackened with cold clear water. then it must be washed through a coarse riddle with water into a pan; and you must drag part of the sand amongst it, with a rake, when lying soft in the

pan.

Let it be a day in the pan; then throw it out, and mix the rest of the sand with it. Let it be a few days till it gets stiff, and will take a little more water: it is then fit for use. Take particular care to keep it from any quicklime, or it will blister the floor.

The room must be nicely levelled before you begin to lay the floor, which must be laid three inches thick, and laid all over at one time, taking particular care that it be laid full three quarters of an inch above the hearth, the openings of the doors &c., on account of its settling as

much as that, with treading and beating.

If the situation be dry, it may be trod the next day; the treading must be continued once or twice a day afterwards, with a pair of old thin shoes, till you find that they do not make much impression. Then take a heavy beater, and beat it once or twice a day, until it is perfectly level, and the beater leaves but little impression.

You must then sprinkle a little water on the floor, and rub it well when wet with a smooth brick or stone; then smooth it over with a trowel, and sift a little fine sand

over it, as you finish it.

It is then done, but you should keep off it, for a few

days after, as much as you can.

These floors are very durable, and look very neat, having much the appearance of stone; and they have the advantage of having no joints, and consequently no receptacles for dust or dirt; and it is a particular advantage that where the floors of a house are chiefly of this kind, there is much less danger of fire. The houses in London and its neighbourhood, have chiefly boarded floors, and fires are very frequent and destructive. In Leicestershire, Derbyshire, and Nottinghamshire, those plaster floors are very common, as well as in the more northerly counties: not only in the houses of the poor, but in the chambers and upper rooms of some of the principal houses. We once heard a gentleman in the neighbourhood of a great town say, that he considered that town *fire-proof*, because nearly all the floors were plaster instead of board.

B.

### HONOURABLE CONDUCT.

On Thursday morning, Mr. Robert Hargrave, of Hull, tailor, was agreeably surprised by the receipt of a letter by post, from Calcutta, containing an order for the payment of £16, being the amount of a debt and interest which had been owing by a sailor nearly twenty years. The poor fellow had, since the contraction of his debt, been twice shipwrecked, and twice taken by savages, and in 1825 entered Calcutta without a shirt, but since that time he had married an "amiable lady," and settled in Calcutta as a merchant. He states that the transmission of the money had relieved his mind of a weight which had long afflicted it, and he had then the satisfaction of knowing that he did not owe any person sixpence.

## A MAN WHO LEFT OFF BEER.

A CIRCUMSTANCE lately happened to me which surprised me much, as I had never in the course of my life experienced the like. A man was at work for me in my garden. I saw him from the window of the room in which I was sitting; and as there happened to be in the room a jug with some porter in it, I filled a glass, and, opening the window, offered it to him. I expected, of course, that he would take it; but instead of that, he said, "No, thank you, Sir, I never drink any beer; but, I am all the same obliged to you."

I then asked him, "What he did drink" He said, "Nothing stronger than tea, Sir."

Q. But did you never drink any beer?

A. O yes, Sir, I did drink beer formerly, and a good

deal too,—a good deal too much:—and I saw that this was all wrong, and that it was getting me into constant trouble; so, I made a solemn resolution never to drink any more; and I have kept my word.

Q. But don't you feel as if you wanted something to

drink at your meals?

A. No, Sir, never. That's all habit, I don't feel the want of it at all.

Q. Well, I know there is a good deal of truth in that; and drinking much with our dinner often hinders the food from doing us good; but don't you feel as if a little of something to moisten your food would be agreeable?

A. I don't want it, Sir, I don't even drink water with my meals, which might easily be done if there was need

f it.

Q. But did you not feel yourself weakened, when you

first left off your beer?

A. Not a bit, Sir,—I never was better in my life,—never stronger: my health has been a great deal better

since I left off drinking.

I have never tried to persuade my readers, who work hard, entirely to leave off drinking beer; but I have said a great deal against the foolish, and wicked, and expensive, and dangerous habit of drinking the quantities which many of them do drink, and which, instead of quenching their thirst, makes them constantly thirsty, so that an English labourer seems, at any moment, ready to drink, although he has had something to drink the moment There is a notion that beer gives a man a great deal of strength; but this is a great mistake: a little beer cheers a man, and so does him good, and, as it is made from corn, there is something of strength in it; but there is more of the strength of the corn in a very small quantity of bread, than there is in many a pot of beer. But the want of this knowledge has ruined many a poor man, and his family too.

## RALPH HAMMERSLEY.

MR. EDITOR,
I TRUST that the following instance of a thoroughly honourable mind in a poor man, will be acceptable to yourself and to your readers.

M 5

Ralph Hammersley is an old servant of T. Sneyd Kynnersley, Esq., of Loxley Park, in this county, a thoroughly good specimen of an English country gentleman. Ralph has now no particular province, but generally does what he likes, and his hand is never idle. Some time since, on receiving his wages, he said, "I'm thinking, master, that I'm getting old, and am not just so able as I'd used to be. I think you ought to lower my wage." I need scarcely say, that Ralph's wage was not lowered. In short, the family justly think, that, from his trustworthiness, he was always worth more than other men, although he might not receive more; and they will not suffer him to want as long as he lives.

### USEFUL HINTS.

To know when wheat is fit to cut.—The rule in Scotland, is to take a few grains, and squeeze them between your finger and thumb, and if there is no milky juice proceeding from them, the crop should be cut, no matter what the appearance of the straw may be.

Smut.—When this appears in the wheat crop, the grain should be separated from the straw, by striking the heads against a sharp board or rail: by this means the dust flies off without being mixed up with the grain, as it is by thrashing, and the difference in the appearance of the produce, under the two modes of management, will not be less than one or two shillings per hundred weight, according to the degree in which the crop has been affected.—Essay on the Improvement of Small Farms.

Thistles.—These are only biennial plants, and if cut down for two successive years, the supply of seed would be destroyed.—The same.

Bread.—If you buy wheat, and get it ground at any common country mill, your hundred weight of wheaten meal will not generally cost more than the same quantity of oatmeal. If you take and mix a well-beaten-up egg with a pound of the wheaten meal, and wet it with boiling milk, it will produce near a pound and a half of excellent bread, which, being warmed before the fire,

will be as good the second or third day as the first, and will contain nearly twice the nourishment which a pound of oatmeal will yield '.—The same.

Cattle tied up.—These are rendered uneasy from not being able to lick themselves. A cow-house fitted with swinging bales (so close as to prevent them turning round, renders any fastening by the head unnecessary, but wide enough to admit of their licking themselves as if at full liberty), has been found to answer. When they cannot lick themselves, they are kept in such a state of continual irritation that it cannot be supposed that they will thrive as they otherwise would do; and this shows the necessity of frequent currying, or allowing stall-fed cattle the liberty of a straw-yard for an hour or two in the day.—

The same.

Nettles.—The most effectual way to destroy them on grass land, is, to cut the turf in which they grow, pull the nettles out of it, dig the roots out of the earth, and then put the turf down again. Frequent mowing of nettles or beating them down, will destroy them. Few things will bear constantly cutting down or beating. The grass will endure this beyond all other things, and this lives whilst the nettles are destroyed.—Summary of Practical Farming, by C. Hillyard, Esq.

Soap-wort.—This grows in England and Switzerland in abundance. In the Alps, sheep, before shearing, are washed with soap-suds made from this plant by boiling both the plant and its root for some time in water; if ashes are added, it will clean linen. Even without boiling, if the plant is steeped in water for several days, it imparts its soapy properties. If you take twenty horse-chestnuts, and rasp them in five or six gallons of water, then add a very little common soap, it is particularly useful in cleaning any thing of the hempen kind.—Saturday Magasine.

Spanish Rabbits.—One was exhibited in Wakefield, on the stall of Mr. David Paley, butcher, from Ryhill, weighing nine pounds and a half. One of the same sort was ex-

<sup>&</sup>lt;sup>1</sup> The transcriber does not know if this statement written for *Ireland*, will equally suit England.

hibited in Briggate, Leeds, last year, weighing thirteen pounds and a half. An innkeeper of Leicester, who has a large stock of them, has killed two, each of which weighed upwards of sixteen pounds. As Rabbits are profitable for cottagers, this breed might be worth inquiry and encouragement, in preference to the common sort.—

Labourer's Friend Magazine.

### TO A MOTHER WEEPING OVER HER DEAD INFANT.

Young mother, with thy gentle babe, Clasp'd to thy breast in speechless woe, As tho' thy love might yet detain Its blessed spirit still below.

What tho' its little face be pale,
Tho' its short space of life be o'er,
And fast its soft bright eyes be closed,
Yet, fond young mother, weep no more.

What tho' too calm, too still it lies,
For aught but an eternal sleep;
Tho' death has stayed its throbbing heart,
Yet, mourning mother, do not weep.

Thy dearest wish, thy cherished hope,—
Thy first-last thought, was't not e'en this,
Thine infant's good, its happiness,
Its present and eternal bliss?

Then wherefore mourn that thy sweet babe So soon has left this world of woe, Ere yet its little lips have drank, Of earth's o'erflowing cup of woe?

Oh! rather joy that it hath found,
A home of light and bliss above,
That it hath left (oh, bless'd exchange),
A mother's, for a Father's love!

A. A.

### A CHARITABLE LADY.

A FEW years ago, a lady went to live in a town, where there was a great number of poor people. She was a very charitable lady, and was desirous of doing all the good in her power to her poor neighbours. When any of them came to the door to ask for help, she either gave them food, or clothing, or money. This was known to the rest, and so the number of petitioners increased, till they became so many, that she found, if she gave to all that begged, that she should soon be obliged to be a

beggar herself; for, though her income was good, and she could afford to give something away, after maintaining her own family, yet she could plainly see, that, if she attempted to assist all the poor in the parish, her purse would soon be emptied: and even if she gave to every one a little, this would swallow up all her income, without doing any material good to any one. She began to think, too, that some people came to beg, who might very well have supported themselves by their work, and that they came to ask, just because they found they could have for asking, and that this was as easy a way as any of getting their wants supplied. Now, instead of good, it was soon found that a great deal of harm was done to some of these poor people: because they found it easier to beg than to work, and so they took to begging, instead of to working; but all that they received did not come to so much as they could have earned, if they had been at work; and they got into idle, and careless, and slovenly habits: and many of them told dreadful falsehoods. for the sake of getting that money.

When the lady suspected this, and saw, moreover, that it was impossible to help all who asked her, she resolved to go amongst them herself, and to see the state of these poor people, with her own eyes. After having thus become acquainted with most of the poor in the parish, she gave her attention to those amongst them who seemed most in need, and did a great deal towards feeding them, and clothing them, and often gave them a good deal, in money, besides. She was in great hopes that she should have thus got them out of their troubles: and this would have been a great delight to her; but she found, that, after going on in this way for a long time, these poor creatures were not in the least the better for all that she had done:—nay, she thought they were all the worse. In talking with them, she found that they were all in debt-they owed money to the baker, and the butcher, and the shoemaker; and almost all of them were behind-hand in their rent. She then began to consider how she could get them out of their difficulties. "O good lady," said two or three of them, "if we could but just get once out of debt, all our troubles would be at an end, we should then go on right well, and we need never trouble your Ladyship any more." She then considered what she could do: and she did actually pay all their arrears of rent, as well as their other debts: and she was quite happy to think that she had made all these poor creatures so comfortable. They were full of expressions of thankfulness, and, for a time, they seldom asked her for any thing. But this did not last long; for, before the end of the year, these same people were just as much in debt The lady was very much distressed to see this. and very much discouraged; for she not only saw that all her exertions were thrown away, but she was told by a benevolent gentleman of the place, that, though he delighted in seeing her anxiety for the poor, yet he was sadly afraid that her bounty had been the means of a great deal of harm, where she had expected the most good; and that others, seeing that their debts too might be paid, were encouraged to be behind-hand in their rent, and that, thus, a negligent and thoughtless spirit seemed to be taking hold of

them, and spreading through the parish.

"In truth, then," said the lady, "I see, that, instead of doing good to the poor, I have been doing them a great deal of harm. In fact, I have been encouraging idleness and carelessness, instead of industry and good manage-

ment. Is it not so?"

"Why, Madam," said the gentleman, "I much fear that The truth is, that nothing in the way of charity can ever supply the poor with any thing like what they can earn by their own industry. If all the gentlemen in this parish were to divide their whole income among the poor, this would be for each family nothing like what they can now earn by their labour; so that if they were all taught to trust to charity, they would soon all be ruined. It follows, then, that the best way of helping the poor is to teach them to help themselves by their own industry; and that the worst way is to teach them to be idle. There are, indeed, some poor, old, or sick people, that cannot work,—and to help them is a matter of duty and of real charity. But if a man can work, and his family can work, you are doing him far more real good, by encouraging him to be diligent and

considerate, than if you gave him all the money in your purse."

### GIN versus BREAD.

In High-street, Bloomsbury, there are seven gin shops, and but two bakers! From High Holborn to the corner of Gray's Inn-lane, there are twenty-seven public houses, and seven bakers' shops only! From the corner of Gray's Inn-lane, Holborn, to King's-road (not quite a quarter of a mile), there are twelve gin shops, and but two bakers' shops!! In Saffron-hill there are eight gin shops within the space of 200 yards, and but three bakers! Bishopsgate-street and Tottenham-court-road present the same preponderance of gin houses over bakers' shops.—So says the Morning Herald; and here is quite enough to account for there being so many wretched, half-starved people in these neighbourhoods: they have but little of that which is really nourishing, and spend their money on that which gives no nourishment at all, but which does them very great injury.

V.

### LETTER FROM A SETTLER IN AMERICA.

MR. EDITOR,
THE writer of the following letter from America, was in early days a boy in my service; afterwards apprentice to a tailor; and, on marrying and having a growing family, found that there were too many of the same trade in this village for him to get on sufficiently. I always see the letters which he sends to his relations. He hears so much of money-getting among the Americans, that he does not speak of the better riches so much as I could wish.

Your humble and obedient servant,
M. G. N.

Newark, U. S. Feb. 8, 1836.

Dear Brother and Sister,

WE received your letter the 27th January, and are very glad to hear that you are well, especially our dear mother. We should very much like to see her once more, but, when we think there is nearly 4000

miles of water between, we feel sure we never shall, in this world. Please give our kind love to her. and tell her we are all quite well and very comfortable: we have plenty of work, and good pay for it. Whatever our friends thought of our leaving our native country, I don't know; but I must tell you, dear sister, it was a very great trial to us to leave our parent and all that was near and dear to us behind, and come strangers into another quarter of the globe; but we have great cause to be thankful to that kind Providence who overrules all things for the best, for we are able to live in a very different way from what we could have done in England, and bring up our family much more creditably: besides, my health is as good as ever it was in my life, while I don't think I could have lived long in England. Dear sister, I write particular, because I know you feel interested in our welfare. very comfortably settled at Newark, nine miles from New York: we have a very healthy place to live in: I have got a very good garden, and every thing we can reasonably wish for; we have bought our things in by the wholesale this winter: in November we bought five barrels of flour, about fourteen stone each barrel; 100 pounds of sugar; thirty pounds of candles; thirty pounds of soap; seven pounds of tea and coffee; 100 pounds of buck wheat, which we make cakes with for breakfast, they are very much like crumpets: we have vegetables and firing laid in, and all paid for, and our rent paid till next April: so I will leave you to judge whether we could have done as well in England.

Provisions are certainly very dear here; but this is owing to the flourishing state of the country, for wages are higher in proportion in this country; the journeymen get from five to eight shillings a day, your money. Newark is a great manufacturing place for shoes, coaches, saddles, hats, and almost all other articles for the south; so that there is a great number of journeymen here: some who are steady save considerably, live in their own house, and do very comfortably. Building lots, which five years ago were worth 150 dollars, are now worth 300 dollars, partly owing to

speculation, and partly owing to the great demand for There are people living here who have gained an independency only by the rise of property within these few years. The person I rent under tells me that six years ago he had not fifty dollars, and now the property he holds is worth over 3000 dollars; he is a dealer in fire-wood: a few years back, he was a rag carpet weaver, perhaps could not earn over five dollars a week: and there are plenty of people who have and are circumstanced about the same: but I think houses and land are nearly as dear here as they will be for some years to come; but farther west. a person might do well by speculating. They had a dreadful fire in New York the 16th and 17th of December, which destroyed about twenty millions dollars' worth of property; the fire originated in the business-part of the city, destroying nearly 700 buildings, nearly all stores with foreign goods; the Excise and Post Office, and one Church were destroyed; it was so very cold that the engine froze up. There was a strong wind blowing at the time, which carried pieces of fire eight or nine miles from the city; it burnt the buildings quite down to the water, even the ships lying at the wharfs had to be removed. The East River, is more than half a mile across, and Brooklyn is situated on the other side of the river. one vessel was burnt on the other side; and it was with difficulty they saved houses at Brooklyn. Incredible as this may seem, it is true that this fire ruined nearly all the insurance companies in the city, and many wealthy men are quite ruined; one man built fourteen stores. which cost him over 10,000 dollars each, and he had not one cent. insured: we live nine miles from New York, and the fire made our rooms quite light.

From your loving brother and sister,

J. and A.

#### THE TOAD.

Toads are harmless animals, and of infinite use in a garden, consuming great numbers of slugs and destructive insects. Toads are certainly capable of attachment (indeed, what animal is not?) and when they are without fear, their

eyes are peculiarly soft and mild in their expression. They are, however, a loathed and persecuted species. Shakspeare characterizes them as "ugly and venomous."

I am desirous of rescuing these poor unoffending animals from the cruelty which is so commonly practised upon them. It is impossible to walk through a village without seeing several mummies of toads, sprawling with extended feet, having been beaten flat by stones thrown at them by mischievous boys. Gardeners either cut them in two with their spades, or else destroy them in some other way; while every one seems to enjoy the misery which is inflicted on this unfortunate reptile. In short, they are surrounded by enemies, and the whole race would probably become extinct if they left their retreats in the day-time. If people would only bear in mind that animals were created, not out of caprice, but to be useful to man, they would perhaps refrain from wantonly destroying them.—Jesse's Gleanings.

### LOCUSTS.

THE most incredible story I ever heard, or the most extraordinary account I ever read, of the numbers in which locusts sometimes appear, I can now no longer doubt. This evening, after dinner, as we went out to sit at the door in the street, to enjoy the cooler air, we were astonished at seeing the atmosphere in a state resembling a thick mist moving rapidly over us, but which They were all going we soon discovered to be locusts. in the same direction, like rooks returning to their home. We could not say how long they had been passing before we saw them, but for upwards of an hour we sat gazing at them with increased astonishment; and when the sun set, as far as the eye could reach, we perceived no diminution of their numbers. On they went, in their ominous flight, seeking some devoted region where to repose, every fruit, flower, and vegetable of which, in a few hours, they would utterly consume."—Temple's Travels in Peru.

## THE GARDEN OF GETHSEMANE.

This garden is now surrounded by a coarse low wall, of a few feet in height, and about the third part of an acre

in extent. When Mr. Catherwood was there in 1834. taking the drawings for his beautiful Panorama of Jerusalem, it was planted with olive, almond, and fig trees. Eight of the olive trees are so large that they are said to have been in existence ever since the time of Jesus Christ. although we are informed by Josephus that Titus cut down all the trees within one hundred furlongs of the city: vet it is not improbable that these trees, which are unquestionably of very great antiquity, may have arisen from the roots of the ancient trees, because the olive is very long lived, and possesses the peculiar property of shooting up again, though frequently cut down. The trees now standing in the Garden of Gethsemane are of the species known to botanists as the Olea Europea; they are wild olives, and appeared pollarded from extreme old age, and their stems are very rough and gnarled. They are highly venerated by the members of the Roman communion here, who consider any attempt to cut or injure them as an act of profanation. Should any of them indeed be known to pluck any of the leaves, he would incur a sentence of excommunication.

## SELECT THOUGHTS AND MORAL MAXIMS.

True modesty is ashamed of every thing that is criminal; false modesty of every thing that is unfashionable.

There is no condition of life so bad but it has one good side: every situation has its point of view; we should place it in that favourable light, and we shall then find that we have generally more reason to complain of our temper than of our fortune.

The love of riches is the root of all vices, as disinter-

estedness is the first principle of all virtue.

Deny yourself something, to lay up a fund for your liberality: 'tis an excellent point of economy, and enables you to do good.

The more variety of knowledge the mind is enriched with, the more channels will there be to divert our

thoughts into.

We ought to be expeditious in our affairs, not only because we approach daily nearer our end, but also because

our intellects and our comprehension of things may cease before the termination of our lives.

Good humour is the health of the soul; ill humour is its poison.

HOW TO DO THE MOST GOOD WITH YOUR MONEY.

I BELIEVE that the man who spends his money well does more good in the long run than he who gives it, and that there is no way of diffusing so much happiness as by the liberal employment of industry or genius. Those who have more money than they want, cannot, in my opinion, do better than bestow it in the promotion of public improvements, for then they not only benefit individuals of different classes, by affording them scope for their talents and employment for their industry, but the public is benefited also. A local improvement will frequently do more to promote the convenience and good morals of the community than any thing that can be devised, and I sometimes wonder that the wealthy do not oftener turn their attention in that direction. Such a spirit, generally adopted by individuals and by combinations of individuals, would soon produce a change for the better both in town and country, and it is a species of liberality in which there is no mixture of evil. - Original.

### LOAN SOCIETY.

We are very glad to find from the following account, as well as from information which we receive from other quarters, that much good is arising from the benevolent aid afforded by "Loan Societies." We have said but little of these Societies, because, to confess the truth, we have been altogether so much against encouraging our cottage readers to become borrowers, that we had a sort of prejudice against a scheme which might lead them to expect good from trusting to borrowed money, instead of saving their own. And the old rhyme,—

" He that goes a borrowing, Goes a sorrowing,"

will not be very easily rooted out of our minds.

It cannot, however, be denied, that many a person has been enabled to raise himself to independence and

comfort by means of money which he borrowed at his first setting out; and it is plain, if a person can borrow money at five per cent. and gain ten per cent. by trading with it, that he may soon pay off his debt, and realize property, if his trade be good, and his return quick. But he must be a very careful and prudent manager. Often, too, from sickness or any other affliction, an industrious man meets with a check, and might be enabled to begin again with good hope of success, if he were once set a going. In such cases, these "Loan Societies" may be of great service, and have already been so.

V.

"A Loan Society has been established in Exeter Hall, Strand, London, to include the parishes, eleven in number, which contain a population of above 150,000 persons :- St. Bride, St. Dunstan, St. Andrew, St. George the Martyr, St. George, Bloomsbury, St. Giles, St. Clement Danes, St. Mary-le-Strand, St. Paul, Covent-garden, St. Martin-in-the-fields, St. Anne. This Society, which is enrolled under the Act passed in the last Session, entitled, 'An Act for the Encouragement of Loan Societies in England and Wales,' commenced lending on Monday, the 4th of January; since which, it has granted to deserving individuals and families, 143 loans, amounting to 10711. The repayments commenced on Monday, the first of February, and have been made every succeeding Monday, with a degree of punctuality highly creditable to the borrowers, and which fully confirms the expectations of those benevolent persons who have, by their contributions and assistance, promoted its esta-blishment."—District Visitor's Record, No. II. Vol. 1.

## CAUTION TO FINDERS OF PROPERTY.

Many persons suppose, that if they find any property, it is their own, and that they are therefore not doing wrong if they keep it. It is, however, certain that they cannot be doing right in keeping it, for it certainly is not their own, and every honest and conscientious person knows this, and acts accordingly. But, besides being wrong in conscience, it is also contrary to law: the finder being required to make the circumstance publicly known, that the owner may get his property again.

Lately, a decent-looking woman, named Elizabeth Jenkins, was brought before the magistrates of Hull, by Bently, to account for her possession of a watch which had been pledged by her. Bently had found the watch pledged at Mr. Burstall's, in the name of Elizabeth Jenkins, for thirty shillings. Mrs. Jenkins, on being interrogated, said she picked up the watch in Wellington-street, about a quarter past six, on Wednesday night. A young woman was with her when she picked it up: she immediately showed it to some persons who were at her stall, and it was publicly shown during the evening. She admitted she had not employed the town crier, or advertised that she had found it. She was told by the magistrates that she had acted with very great indiscretion; by law, all persons finding property, if they did not advertise having so found it, were liable to be punished. The thirty shillings for which it was pledged, was ordered to be paid to the man who had lost the watch. in order that he might redeem it, and the woman was then discharged .- Hull Observer.

### RELIGIOUS EXERCISES.

SINCE the body of the people do not regularly attend the service of the church oftener than one day in a week; and since this is, in no sort, enough to keep up in them a true sense of religion; it were greatly to be wished they could be persuaded to anything which might, in some measure, supply the want of more frequent public devotions, or serve the like purposes. Family prayers, regularly kept up in every house, would have a great and good effect.

Secret prayer is a most important exercise, and may be performed at all hours, and will always be the habit of a pious man, yet it will be grievously forgotten by the generality, till they can be brought to fix for themselves certain times of the day for it. Indeed, custom, as well as the manifest propriety of the thing, and examples of good men in Scripture, justify us in insisting that none omit their prayers morning or evening, who have not thrown off all regard to piety. But secret prayer comprehends not only devotions, before men begin

such also as may be performed while they are employed in their business, or even in company. And truly, if, besides our set devotions, morning and evening, all of us would fix upon certain times of the day, so that the return of the hour should remind us to offer up short prayers, or exercise our thoughts on holy subjects, perhaps there are few persons in so high and habitual a state of piety, as not to find the benefit of it. If it took up no more than a few minutes, it would call to our minds, that we are in the Divine presence, and contribute to our living in the fear of the Lord all the day long.

A duty of the like kind, is the particular acknowledgment of God, when we are partaking of his bounty at our meals; but this practice is, without shame, laid aside at

the tables of the highest and the lowest among us.

But whilst we endeavour to keep up the "form" of godliness, we should be careful that this "form" be made more and more the means of promoting "the power of godliness." 2 Tim. iii. 5. In prayer, we should take heed that our thoughts and intentions go along with our words, that we really, in our hearts, exercise before God

the affections we express in words.

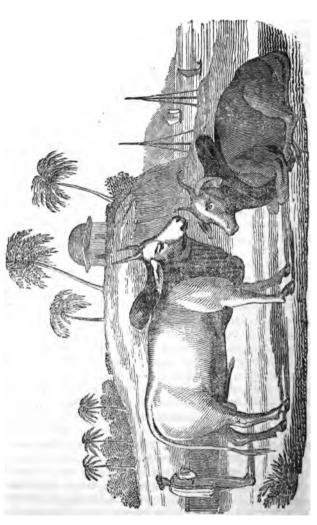
The outward appearance of religion may be some restraint on a person's morals, and have a good effect on the world around him; it is, therefore, our duty; but regard to one duty will in no sort atone for the neglect of any other. A form of religion must not be put in the place of a principle of reverence, love, gratitude, hope, trust, resignation and obedience. It is the express condition of the Gospel covenant, that religion be our principal concern. terms of that covenant of mercy, are founded on the incarnation, sacrifice, and intercession of Christ, together witht he promised assistance of the Holy Ghost, -not to set aside our endeavours, but to render them effectual.— B. P. Butler, written eighty-five years ago.

A word of God and of religion dropped sometimes in

conversation, gently, and without any thing severe or forbidding, is often of great use. It leaves an impression, is repeated again by the hearers, and often remembered by plain, well-disposed persons, longer than one would think.—The same.

Sent by C. W.

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### BRAMINEE BULLS.

WHEN so many strange notions prevail in the world, as to the great God and Creator of all things, how thankful ought we to be, that we have the knowledge of the truth delivered to us by the Almighty himself in his own written word. In countries where the true God is unknown, still there is generally a notion that there must be some Being who made the things with which the earth is filled. The most ignorant people, whilst looking at the trees and the flowers, and the animals, and all the works of nature, could not help seeing that there must be some one to make and to contrive those things: they might then look towards the heavens, and see the sun. and the moon, and the stars, and be led to believe that there was some Divine power in them; and thus be led to worship them: and we do know that it is a fact, that "the host of heaven," the sun, and moon, and stars, both in ancient and modern times, was worshipped by many Other nations made images of departed heroes and great men, and worshipped them, calling them their gods. Others worshipped different sorts of animals, bulls, crocodiles, fish, and all sorts of four-footed beasts. This false worship God might overlook, and we are told that for a time, "he winked at it," in those who had never been taught better. But, when he first called a particular nation to whom he made himself known, he required of them that they should acknowledge the one living God, and that Him alone they should serve. Then it became a grievous sin in the Jews, this chosen people of God, to worship the idols which the heathen worshipped; and when they were settled in Canaan, they were required to keep themselves separate from the nations around them. which worshipped idols, and to abhor that false worship which they had themselves seen in Egypt, where bulls and calves, and fish, and creeping things of various kinds, were worshipped. They were required to cast aside all these things, since the worship of them would draw their hearts from the true and living God, as Christians are now required to keep away from all those temptations of the world which may lay hold of their minds, and thus be as

idols, turning them from the love and service of their Lord and their God.

We have said, that, in some countries, even now, where the true God is not known, the same strange kind of worship still prevails. How anxious ought Christians to be, to seek to remove these strange superstitions and vanities, by exerting themselves to convey the light of the Gospel to those who are in the darkness of heathen ignorance. The picture at the head of this article represents the Braminee bulls, held sacred at this day in India. traveller in Hindostan, speaking of these bulls, says, "On the banks of the river, in the neighbourhood of a small pagoda 1, we saw a couple of the Braminee bulls so sleek and fat as to form a perfect contrast with the population around them, every where suffering from the sad scarcity of grain, whilst the bones of these sacred animals were loaded with flesh. It was melancholy to see, that, while thousands of human beings were starving, the bulls dedicated to their stern divinity, Siva. were so pampered, that they could eat nothing but the most delicate food. These bulls were small, but very beautiful. I could not help feeling deeply the sad fact. that the miseries of their fellow creatures, were looked upon with cruel indifference by the rich Hindoos, while before the dumb creatures devoted to their gods. and those senseless blocks, which formed the disgusting images of their divinities, that food was scattered which would have saved whole families from perishing with hunger."

## DRUNKENNESS.

In one gin-shop in Manchester, not fewer than 2,000 persons, chiefly females, enter each Saturday evening from five to twelve o'clock. There enter weekly into fourteen of the principal gin-shops of London, 142,453 men, 108,593 women, 18,391 children. making a total each week of 269,437 for only fourteen gin-shops. The number of places for the sale of distilled spirits in London exceeds that of bakers, butchers, and fishmongers added together.—Parliamentary Evidence.

<sup>&</sup>lt;sup>1</sup> A temple of the false gods.

#### THE CROSS OF CHRIST.

YE who with broken hearts your sins lament, Look at the costly burthen of the Cross And have your sins forgiven .--Be your transgressions darker than the night. The blood that flows from out those ghastly wounds Can wash them clean from off the register Kept by that God who saw and noted each .-Nor doubt, ye trembling ones, that He who hangs Upon the tree before your eyes, hath paid The fearful debt that you could never pay. God is most just and pure, -so just and pure That e'en the Heavens are not clean to Him; And those bright spirits who, ere time began, Have stood around God's throne of glory bright, To hear and do His will with love devout, Are foolish in His sight:—yet God is love! And on the Cross His love and justice meet.-For though no beauty, to bespeak the God. Mark the pale form of Him you look upon, Yet is He one with Him that made the worlds, The Son eternal of Jehovah's love! And being God, He makes His manhood pure And fitting sacrifice for man's offence .-The awful darkness, and the trembling earth, The risen saints, the veil asunder rent, Proclaim Him God: -- His prayer, His groans declare That, as a man, He felt that death was death! Here then is love indeed to rebel man, And wrath divine full poured out on sin Imputed into innocence.-O then believe, ye humble penitents, And live to Him who thus hath set you free, Thus made you free indeed: -O live to Him In thought, in word, in act—so shall ye show A faith and love acceptable to Him Who spared not His Son, His only Son, From shame, nor sorrow, nor from death for you!-Thus you in Christ, and Christ in you shall be, Heaven your own-the song that angels sing, In all its joy, in all its comfort yours-Death, the one bar between your souls and bliss, A death-without a sting!

A LAYMAN.

### THE NEW POOR LAW.

SINCE this change has been made by the Parliament in the Poor Laws, a great difference of opinion has existed respecting the change in different classes of society. Some have considered it one of the best improvements

which have been made in late years, whilst others have spoken against it in the strongest terms. Now, which of these opinions are people to believe? How are persons to find out which is the truth? The answer is plain,—by looking to see how the change works where it has been brought into practice. There is an old saying, and a very good old saying, that "the proof of the pudding is in the eating thereof." It is very easy to talk about what may and what will happen, but the best way to find out the truth is to see, if possible, what has really happened. And what have been the effects of the New Poor Law, where it has been tried?

It is fortunate for us that this now is possible. We have an opportunity of seeing or hearing how it has worked, or what it has done; whether it be good or evil. The gentlemen who were appointed by parliament to manage the matter, have given in a report to parliament, in which they tell us what has actually happened, since they began to try it in different parts of the country; so that now we can judge from facts, which are better than all the talking in the world, whether it is for good or for evil.

In the first place, then, these gentlemen tell us that the change has made a great saving to the farmer. Now, let not the labourer say, 'what is that to me? I gain nothing by this.' For this is a mistake;—the labourer has much to do with it. For the farmer will thus have more money to spend on his farm, and will either pay better wages, or employ more labourers, or perhaps do both, which things must be good for the poor of the parish'. It appears, then, by the Report, that there has been a saving of one-third in those parishes where the New Poor Law has been longest at work.

It will next, perhaps, be asked, But has not this saving of money made the condition of the poor worse than it was before? Let us hear what the Report says to this. But first let me ask you, which is best for a stout ablebodied labourer, to have good wages paid him from his

<sup>&</sup>lt;sup>1</sup> This has been well proved in a little work called "The Old v. New Poor Law. Who Gains and who Loses?" Parker, London.

master that he always works for, or to have to go to the parish for part of his wages? I think you cannot but say that the former of the two is much the best,—such an one is then quite independent. He is not a pauper, as the expression goes. He earns his money honourably. Now, you know, all making up of the wages is at an end, where the new law is at work. But are then all those who used to be helped that way to be left to starve? By no means. If they cannot get employment, they may go and have relief at their workhouse out of charity, till they can find work. And what has been the effect of this regulation? Has it hurt the poor people or not? Read for yourselves the following account:-"Careful inquiries," says the Report, " have been made as to the condition of those who have refused to accept relief in a workhouse. In the Farringdon union, for example, all out-door relief was discontinued, and relief in the workhouse was offered to 240 able-bodied labourers. Of these, not more than about twenty entered the workhouse, and not one-half remained there more than a few days,—the diet (food) in the workhouse being at the same time high, as compared with the diet of large classes of independent labourers. Mr. Gulson found, at the time of his inquiry, that the whole of these labourers had got into independent employment. On inquiry of some of the farmers, who had before told him that they had then no means of employing any additional labourers, he received for answer, that the additional employment was now given in consequence of the improved character of the labourer." Here is a great change produced. Is there not so? Well then, is it for the better or for the worse? Judge for your-

Again, the Report says, that in parishes where the new law is at work, it is stated "that the wages are improved," and that the amount paid is greater than in the neighbouring parishes which are as yet under the old law. Mr. John Clark, a farmer of Bledlow, Bucks, (a parish under the new law,) gives this evidence:—"If I have the free use on Saturday night, of five shillings, instead of paying it to the overseer, I shall be able

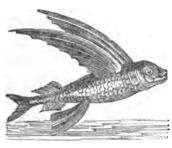
to lay this out in labour on my land in the next week. Whilst the labourer was half pauper and half labourer, he was like a man with two masters, and could do justice to neither; but now he feels he is only a labourer. he works hard willingly. My eight shillings wages will purchase for me labour sufficient to produce ten shillings' worth of crop; but with a pauper, my five shillings paid will be a loss; for all the labour such a man would do, would not be worth half-a-crown. With independent labourers, the more I have, in moderation, the more I make; but for the paupers, the more I have the more I lose. I will employ as many of the former and as few of the latter as I can. Ten independent labourers would do me more good than five; whilst of paupers, five would be more desirable than ten." Is this good or bad for the labourers in a parish?

I could tell you of many other benefits which the Report mentions as having arisen to the poor from the new law. But these two are sufficient for me to notice at present. Mind now, my friends, these are facts. These are things which have actually happened. More independent labourers have been employed in parishes under the new law, and better wages have been paid to them than before. Perhaps you have not yet seen this happen. Well, wait then and see; and when you have seen for awhile, then decide for yourself. But do not let people, who perhaps know little or nothing about the matter, persuade you to believe that the new law is a bad thing, until you have yourself seen it proved to be so.

Let me give you one statement more from the Report, which I strongly recommend to your attention. "Some little time since, a number of persons went amongst the agricultural labourers of Sussex, urging them to take measures to resist the new Poor Law. To this advice they answered, 'that, although they were apprehensive that they should have to endure much suffering in making the change, yet that they were satisfied it would be best for them at least to be free from the parish."

D. I. E.

# NATURAL HISTORY. THE FLYING FISH.



Some of our readers may perhaps be surprised to hear that there is such a thing in the world as a fish that can fly. It is, nevertheless, very true. We must not, however, suppose that this fish is to be seen flying about the air like a bird. It flies but a short distance at a time,

seldom more than sixty or seventy yards; and this very near to the surface of the water. Indeed what appear to be wings are nothing more than fins, but these are much longer than in other fish, and can be moved, in some degree, backwards and forwards, so as to answer the purpose of wings.

This fish would soon be devoured by its savage enemies, if Providence had not furnished it with this extraordinary means of escaping them. It probably cannot continue long out of water. It keeps dipping down, and thus moistens its wings, and moreover gets fresh

force for another spring into the air.

The air bladder in this fish is unusually large, which gives it a great lightness, and thus particularly fits it for continuing in the air.

These fish are common in hot climates.

#### SABBATH IN NEW-ZEALAND.

NEW-ZEALAND lies quite at the other end of the world, if we may so speak; and yet our zealous Christian missionaries have found their way there, and great and happy effects have sprung from their exertions. The following description of the different manners of keeping the sabbath, is taken from Yates's Account of New Zealand:—

"For many years, the Sabbath was totally disre-

garded; no native cared how its sacred hours were Their usual business was carried on without interruption; and, in the settlements of the Society. where they were not allowed to work, they slept or played. Of course, no attention was paid to religious instruction, and sometimes a greater negligence was observable on the sacred day than on any other. now, how changed the scene! Instead of the noisy merriment, the blustering excitement to mischief, all is Sabbath-schools, in many of the native villages, are established and regularly carried on: work of every description is laid aside; Christian worship is punctually attended, and the day as strictly regarded as in any well-regulated village in England. In this I am speaking of the Christianized villages of the interior; not of those upon the coast, or in connexion with the shipping; in which, as the sailors on that day have frequent liberty to go on shore, the holy day is made a season of far greater iniquity than any other.

"Translated into the New Zealand language, our liturgy is most strikingly beautiful. When any strange natives come into the chapel and hear it, they say, 'Ah, these are not native prayers; if we did as those persons pray for us to do, we should be very different from what we are; we should cast away all our sins; we should believe in their God, and be made like them in all their

doings.' "

#### CAUTION TO ORANGE EATERS.

Gentlemen, and others, who are given to the munching of oranges as they walk along the streets, are requested to put the peel in their pockets, or else throw it into the carriage-way, instead of dropping it bit by bit on the footpavement, as they are now in the practice of doing; and by which habit one orange-muncher, with a single penny orange, will lay a train of fracture-traps for hundreds. We beg leave to ask such whether in their moments of calm reflection, they do not think it a cruel thing to inflict dislocated ankles, and broken arms, bodily pains and pecuniary losses, upon innocent people, merely because they will not just toss their orange-peel out of harm's way ?- Weekly Paper.

#### USEFUL HINTS TO YOUNG GARDENERS.

Quantities of seed required in a small garden.—One pint of early peas is enough for a row of twenty yards in length; one pint of early beans for a row thirty-six yards; one pint of dwarf kidney beans for twenty-six yards; one pint of fat peas for thirty-yards; one ounce of onion seed sows fifteen square yards; half an ounce of leek, seven square yards; one ounce of carrot, fifteen square yards; one ounce of parsnip, fifteen square yards; half an ounce of cabbage seed, savoy, borecole, brocoli, cauliflower, is enough for a seed bed of four square yards; half an ounce of turnip, eleven square yards; radish, two or three ounces for spring sowings, and one ounce and a half for autumn; a bed of asparagus, five feet by thirty, requires 160 plants; an acre of potatoes requires from fifteen to twenty bushels of sets. The foregoing particulars will serve as a scale for apportioning other kinds of seeds, according to the size of the seeds respectively, and the extent of the ground to be sowed or planted.

#### COTTAGE GARDEN.

It has been observed to us by others, and we have observed it ourselves, during our occasional tours, that the gardens of cottagers by the road-side have wonderfully improved within these few years; and we have before often observed that, in many parts of the country, dahlias, fuchsias, and other new plants are to be seen in them, which were formerly confined to gentlemen's gardens. This improvement is chiefly owing to the exertions of the Horticultural Societies, and partly also to the benevolent and patriotic exertions of some gentlemen, who authorize their head-gardeners to supply the cottagers on their estates with such useful and ornamental plants as can be spared, and are suitable for cottage gardens. Various gentlemen, also, in different parts of the country, require their head-gardeners to keep a nursery of fruit-trees and fruit-shrubs to be given away to their farmers and cottagers. When we consider how

greatly the beauty of the margins of our roads is increased by this practice, and how much it tends to increase the comfort and happiness of the cottager, we cannot too highly express our admiration of such practices .- Gardener's Magazine.

#### H. KIRKE WHITE'S ADVICE FOR HIS SISTERS.

LET them "be more particularly taught to regard Sunday as a day set apart from all worldly occupations. Let them have every thing prepared for the Sabbath on the day before, and be carefully warned, on that day in particular, to avoid paying too great an attention to dress. I know how important habits like these will be to their future happiness even in this world, and I therefore, press this with earnestness."

On bringing up Children.—It is amazing how soon a child may become a real comfort to its mother, and how much even young minds will form habits of affection towards those who treat them like reasonable beings, capable of seeing right and wrong. Children are very quick-sighted, to discern whether you approve of them; and they are very proud of your approbation, when they think you bestow it; we should, therefore, be careful how we praise others, and for what. If we praise their dress, it should be slightly, and as if it were a matter of very small importance: but we should never let any mark of consideration and goodness of heart in a child, pass by without some token of approbation. Still we must never praise a child too much, nor too warmly, lest we should cause vanity; and when praise is moderately yet judiciously bestowed, a child values it more, because it feels that it is just. I don't like punishment. You will never torture a child into duty; but a sensible child will dread the frown of a judicious mother, more than all the rods, dark rooms, and scolding schoolmistresses in the world. We should teach our children to make friends of us, to communicate all their thoughts to us: and, while their childish prattle will amuse us, we shall find many opportunities of teaching them important truths, almost without knowing it. H. K. White.

Early Habits.—The habits which you now form will, most probably, adhere to you through life. If they be idle habits, I am sure they will.—The same.

#### REMEMBER THE SABBATH-DAY TO KEEP IT HOLY.

HAVE you considered what is the meaning of this command? Pause a moment and reflect! Are you now keeping the sacred hours holy? You may quarrel with the Divine command now, and find many excuses to satisfy yourself, and to endeavour to give quiet to your conscience; but hear what God says,—Thou hast despised mine holy things, and hast profaned my sabbath; and "can thine heart endure, or can thine hands be strong in the days that I shall deal with thee? I the Lord have spoken it, and will do it¹." You see multitudes who do not cease from doing their pleasure on God's holy-day, and yet no harm happeneth unto them; and, because sentence against an evil work is not executed speedily, therefore "the heart of the sons of men is fully set in them to do evil."

How many sabbaths have you passed in idleness, or a more active course of sin. Hear now the message of God, in his word, to you, "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes." Knowing, therefore, the terror of the Lord, we persuade men to flee from the wrath to come, to betake themselves to the blessed Saviour of sinners, that he may give them repentance whereby they may forsake sin, and so fill their hearts with a sense of his love, that their pleasure may be to do his holy will, and to know how blessed is the man that keepeth the sabbath from polluting it.

Sent by F. C.

#### EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

THE GIN PALACES.—The means of distinction among the worthies of the dram shops seem to be almost exhausted—so much so, that one of the gin palace proprietors, residing in the Blackfriars-road, has caused one of the largest brass plates to be executed that was perhaps ever seen; it weighs upwards of one hundred weight, and is somewhat more than four feet square! An index hand is engraved upon it, pointing to the "BOTTLE department." The expense of this bauble is near £50, and this is to be paid for, chiefly by the "fools' pence" of the poorest people in the kingdom.

-London Paper.

CRUELTY TO ANIMALS .- A boy of St. Sidwells, named Henry James, was charged on the complaint of Lieut. Woodroffe, with wantonly and cruelly abusing and torturing a cat. It appeared, from the evidence of the complainant, that James, in company with other boys, had secured a cat. which they threw over a railing into an inclosed space, and then set a ferocious dog at it; the consequence of which was that the poor cat was most dreadfully tortured, and killed. Lieut. Woodroffe stated that these boys had long been in the habit of hunting or tormenting cats; as the defendant was seen to throw the cat over the paling, it was deemed right to prefer a complaint against him, in order to put a stop to the barbarous The Mayor said the Bench felt obliged to Lieut. Woodroffe for bringing the case forward; and having strongly admonished the boy for his cruelty, the clause of the new Act was read, which empowers the Magistrates to levy a fine of 40s. on persons convicted of cruelty to domestic The defendant was fined 5s., but the Mayor hoped it would go forth to the public, that in case of any party being hereafter convicted of a similar offence, the fine would be much higher. The defendant not being prepared to pay the fine was committed for fourteen days, according to

DEATH FROM FIGHTING .- An inquest was held at Kenton, on the body of William Sheppard, jun., of Kenton, who met with his death under the following circumstances. About a year since, John Monk of Powderham, and William Sheppard of Kenton, had a fight, which terminated without any decided victory to either, since which both have claimed to be the best man. On Wednesday last, John Monk came into the Exeter Inn at about six o'clock in the evening, where he saw Sheppard; some words arose, they agreed to fight. Monk proved to be the stronger man, and Sheppard received a blow from which he fell, and his head coming in violent contact with the ground, he was taken up lifeless, and it was found that he was The verdict of the jury was, " Manslaughter," and Monk is committed for trial. Sheppard was a quarrelsome person, and has left a wife and several young children, who from this unfortunate event must be thrown

upon the parish for support.

DEATH OCCASIONED BY EXCESSIVE DRINKING .- An inquest was held at Curry Rivell, on Charles Small, aged 25, who died suddenly. It appeared by the evidence, that the deceased was an habitual drunkard, that he was seen in a field, near Langport, during the time of the ploughing match, and that he was then lying on the ground, insensibly drunk, that about seven o'clock the same evening he came into the kitchen at the Bell Inn, where there were many other persons, and that during the time he remained there (about an hour) he drank four glasses of gin, soon after which he sunk down from the chair on the floor, in less than a quarter of an hour afterwards he was found in a dying state. Mr. Hurman, a medical gentleman. was called in almost immediately, but too late to render him any assistance. -Verdict, Died of apoplexy, occasioned by habitual excessive drinking. Bath Herald.

#### NOTICES TO CORRESPONDENTS.

We have received the communications of X.; J. B.; A. A.; T. B.; A Layman; E. Y.; D. I. E.; and Y.

## COTTAGER'S MONTHLY VISITOR.

### JULY, 1836.

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# ON THE EPISTLE FOR THE NINTH SUNDAY AFTER TRINITY. 1 Cor. x. 1—13.

IT is much to be feared, that many persons who have enjoyed the advantages of a religious education, and the example of pious parents who have early trained them to a regular attendance on all the ordinances of God, fancy themselves, on this account, secure from the dangers into which they see their more careless, or perhaps less happily circumstanced, acquaintance, falling. They are apt to think themselves safe, because they have never been tempted to indulge in those sinful pleasures in which they see others wasting the precious hours of God's Sabbath. The devout Christian keeps the Sabbath of the Lord for his soul's good, humbly and earnestly seeking that grace which he knows that he is constantly in need of; and he is very careful to keep the

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whole of that day as a day devoted to God, and he delights in that service. But this is quite different from that pride of outward observances, and confidence in them, which leads too many, like the Pharisees, to trust in themselves that they are righteous, and to despise others. St. Paul shews us, in his own case, how worthless are the strictest outward observances if unaccompanied by conversion of heart. Though he was "circumcised the eighth day '," as touching the law a Pharisee, touching the righteousness which is in the law blameless;" though he had lived "in all good conscience toward God's, after the most straitest sect of his religion;" though the only crimes of which he could be. accused were committed from a mistaken notion that he was doing God service; how does he speak of himself? "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." What led him to fear so dreadful an end? Surely, if any man were safe, it was he who was, as a minister of Christ, in labours more abundant than any of his brethren. then made him fear? His knowledge of the weakness of our fallen nature. His long and attentive study of the Old Testament histories had taught him, that, even when favoured beyond his utmost desires or expectations, the heart of man was still rebellious and alienated from God. He remembered, as he tells us in the Epistle now before us, what great advantages the people of Israel had enjoyed; how they had been favoured with the immediate presence of God, how they had been fed with angels' food and with the water of life. And yet, after all this, they tempted and displeased the most high God, so that He overthrew them in the wilderness.

This mournful history of their ingratitude has been written and preserved during many thousand years, not that we might glory over their fall, but that we might take warning thereby. Our hearts are the same as theirs—alike prone to forget God, and to set up idols of our own, instead of serving Him who gives us all things.

<sup>&</sup>lt;sup>1</sup> Phil. iii. 5. <sup>2</sup> Acts xxiii. 1; xxvi. 5. <sup>3</sup> 1 Cor. ix. 27.

Our bodies are, like theirs, exposed to temptation from fleshly lusts and passions, to which too many of us yield, even as they yielded. Do we not often doubt the power of Christ to save us, as they distrusted their Almighty Protector, who punished them by sending fiery serpents among them? Do we not often murmur at the afflictions which it pleases God to send upon us, instead of meekly submitting to them, as the deserved punishment of our many sins, and cheerfully accepting them as proofs of the love of a Father, who knoweth that His children have need of chastisement?

In what respect do we differ from the rebellious people of God? Only in the greater measure of grace and strength which by the blood of Christ and the sending forth of the Holy Spirit, hath been vouchsafed to keep us from falling as they fell. But let us not therefore be high-minded but fear; for if God spared not His own people that sinned, we cannot hope that He will spare us, if we neglect Him, or forget Him, or oppose His will. We now stand, rich in His manifold gifts, enjoying the light of the Gospel, and the glorious hopes and promises which it holds forth; but if we grow careless and forgetful of our God, we shall assuredly fall, and our fall will be great in proportion to the greatness

of the blessings we have despised and abused.

The Israelites had no such warning before them, as their history affords to us. They knew their God chiefly as a Deliverer from earthly dangers. We know Him as our only Saviour from eternal misery. They were promised an earthly possession. We have the promise of an inheritance incorruptible, and that fadeth not away. Their knowledge of a Redeemer was only by types and shadows. We know Him as already come to put away sin by the sacrifice of Himself. The life to come was but imperfectly revealed to them. We have been clearly taught that there is a day coming when the Lord shall judge the world, when they that have done good shall go into life eternal, and they that have done evil into everlasting fire. Though our temptations are the same as those of the Israelites, yet we have a present help in the midst of our trials, of which they appear to have made but little use. We can draw near to God in prayer, for the aid of that Holy Spirit, which is never denied to those who seek it aright; and, when assaulted by Satan, the armour wherewith God has provided us, (the breastplate of righteousness, the helmet of salvation, and the shield of faith) is able to quench all his fiery darts. O then let us never lose, in the time of prosperity, the thoughts of Him who gives us all our blessings, lest, in our hour of need, He should refuse to hear our cry. Let us serve Him "continually," even when no danger appears to threaten us; so will "He deliver" us in the day of temptation; so shall we be numbered among "them that have overcome, and be admitted to sit down with Jesus in His Father's kingdom."

L. S. B.

#### WARNINGS.

WHEN we see persons visited with afflictions in this world, we are not to judge them, and to believe that God sends these afflictions as punishments for their sins, and to suppose that we are better than they, because we have escaped the sufferings with which they have been visited. Our blessed Saviour checked that rash mode of judging, and warned those who used it against judging others, and commanded them, at the same time. to "judge themselves;" adding this awful warning,-"Unless ye repent, ye shall all likewise perish." What we, then, call "accidents," are not to be considered by us as judgments on others, but as warnings to ourselves. If so considered, they may be merciful messengers to us, to warn us against living in negligence and sin, and to exhort us to be found watching, for in "such an hour as we think not," our Lord may come: but " blessed is that servant, whom his Lord, when he cometh, shall find watching." How often are we employed in a way which we know to be quite contrary to the way of a real servant of Christ, and in which we should dread to be called from this world to the bar of judgment! How many are the instances in which those who are breaking

<sup>&</sup>lt;sup>1</sup> Dan. vi. 16.

<sup>&</sup>lt;sup>2</sup> See Rev. iii. 21.

God's sabbaths are called, in a moment, to appear before his judgment-seat. We know, indeed, that many who do thus break God's holy laws are suffered still to go on in their sins; and therefore we dare not pronounce those who are cut off to be sinners above those that are left. But we may see, in the case of those who are cut off, an awful warning to ourselves; and, in those that are left, a merciful display of God's forbearing love, that they may turn to Him in repentance and newness of life, that they may come unto Him through Christ for forgiveness of their sins, and may seek for the help of His Spirit, that they may be renewed to godliness, and thus prepared to depart, whenever it shall seem good to their Heavenly Father to take them to Himself.

We have been led to these reflexions by the following extracts which we found close together in a London newspaper, and which are copied from different country

papers.

" Sabbath-breaking.—A most appalling accident has taken place in the neighbourhood of Whitchurch. On Sunday morning the 15th instant, T. Woodall and W. Edge went, with some companions, to take young rooks by climbing trees; Woodall proceeding with one party to Iscoyd, in Flintshire, and Edge, with another party, to Wirswall, in Cheshire—each place about two miles from Whitchurch. At about the same hour of the Sabbath morning, they both fell from the trees which they had climbed. Woodall died instantly; and Edge, in endeavouring to go from one tree to another, met with a similar fate—the branch broke, he fell to the ground, and never spoke more! It is a most singular circumstance, that Woodall went out to shoot small birds on Christmas-day last, that the gun burst and dreadfully disfigured his face, and otherwise injured him; -on the Ascension-Sunday he is no more, from a more appalling accident!"-Chester Courant.

"Intoxication.—An inquest was held on Monday, by Mr. Hyde, at the Dog and Duck public-house, St. Clement's, in this city, on the body of W. Williams, a currier, of Pump-street, aged 40; who, about nine o'clock on Sunday morning, while in a state of intoxica-

tion, went into the River Severn for the purpose of bathing, and was drowned. Verdict, 'Drowned while in a state of intoxication.'—Worcester Journal."

V.

#### LIVES OF THE SAINTS.

THE writer of the following article, (who sends it without his name) describes it as "part of a little work written for the use of children, explanatory of the Saints' days commemorated by the Church of England. The author has commenced with the life of St. Andrew, as it stands first in the Prayer-Book.

#### ST. ANDREW.

The thirtieth day of November is appointed to be kept holy in memory of St. Andrew. He was the son of Jonas a fisherman of Bethsaida, and a brother of Simon, whom our Lord surnamed Peter. The country of Galilee was distinguished as being the scene of various important transactions in the life of our Saviour; and from thence many of his most faithful disciples and followers were chosen. It was at Nazareth in Galilee that our Lord's early years were passed; and there also it was that he first preached the gospel. The beginning of miracles was performed in Cana of Galilee; the transfiguration took place on Mount Tabor, also in Galilee; and it was in the same country that Jesus Christ appointed his disciples to come and see Him when He was risen from the dead. The peculiar favour and distinction thus bestowed on this land, is noticed by all the evangelists. and was a testimony that our Saviour was the promised Messias, as by it was fulfilled a prophecy of Isaiah relating to this circumstance, which is to be found in the ninth chapter of that prophet, 1st, 2nd, and 3rd verses. When the land of Galilee (or, as it was then called, Zabulon) and Napthtali were suffering under the Assyrians, the prophet consoled them during their heavy calamities by the assurance, that in recompence for the misery which they then endured above the rest of their brethren, they should have the first and chief share of the presence and conversation of the Messiah who was to come.

St. Andrew was first a disciple of John the Baptist; and from him had learnt to expect and believe in the promised Saviour. When therefore, after the baptism of our Lord, John declared in his presence, "Behold the Lamb of God," he instantly followed the Saviour to his abode, and strengthened his faith by conversing with Him, and listening to His advice and instructions. sooner was the interview concluded, than the disciple manifested his entire belief, by immediately seeking his brother Simon, and imparting to him the joyful intelligence that he had found that Christ which was promised by the prophets; and St. John adds, "He brought After a short intercourse with their Divine Instructor, Andrew and Simon returned to their own home, and continued their trade as fishermen during the space of one year; when, after the miraculous draughtof fishes, Jesus, who knew all hearts, perceiving that theirs were faithfully devoted to Him, commanded them to follow Him, saying, He would in future make them. "fishers of men;" or, as we may understand it, leaders or teachers of men; they accordingly left all their worldly pursuits and constantly attended on our Lord, and were afterwards appointed by Him to be apostles. From this time to that of his death. St. Andrew's faith was conspicuous; he was a warm promoter of the religion of Christ, and bore all his sufferings with constancy and gladness for the sake of that Saviour who had died for him. and on whom he relied for strength in the hour of After the ascension of our Lord, the Apostles arranged into what part of the world each should go to preach the gospel; and, in this division, St. Andrew had Scythia and the parts adjacent allotted to him, -where, by his great zeal and courage, he surmounted the greatest difficulties, and such as he never could have overcome, had he not earnestly prayed for and obtained help from on high. He established numerous churches in these countries, and returned to Jerusalem; but he felt too anxious about his new converts to remain long away, and therefore again set out to visit them, passing in his

way through many lands, and preaching the gospel in all. At length, he came to Achaia, in which country, at the city of Patræ, he was so zealous in his endeavours to rescue the people from idolatry, and so successful in the execution of his duty, that the Proconsul Ægeas was enraged against him, and commanded that he should be first scourged and then crucified. This sentence was accordingly executed with peculiar cruelty; and, that his death after such barbarity might be the more lingering and painful, he was fastened with cords instead of nails to the cross. In this state of agony he remained two days, preaching and instructing the people in that faith which enabled him to endure his sufferings. and which afforded him the prospect of eternal life with his heavenly Master. When his body was taken from the cross, it was embalmed and honorably interred by a lady of rank and fortune named Masimela, who had embraced the Christian faith. After the conversion of Constantine the Great to Christianity, that Emperor removed the relics to Constantinople, and buried them in the great Church which he had built there, in memory of the twelve apostles. St. Andrew is the tutelar saint of Scotland; and some accounts say, that his bones were removed to that kingdom, and deposited in Fifeshire, A.D. 1 368; and that from this cause St. Andrew's in that county received its name. His martyrdom is supposed to have taken place on the 30th November, in the year A.D. 69; and that day is therefore kept in remembrance of him. The cross on which this saint suffered was different from the general ancient form, having been made of two pieces of timber driven into the ground in the form of the letter X, now called St. Andrew's cross; and this saint is to be known in pictures and sculptures by bearing a cross of this description.

We should learn from the history of this martyr, and others who died for the sake of their religion, to bear with firmness and cheerfulness all the temptations and sorrows with which it may be the will of God to try us;

A.D. means "in the year of our Lord," being the two first letters of Anno Domini, which in Latin has that meaning.

and not to permit any circumstances to withdraw us from our Christian calling. We should bear all for the sake of Christ, and never go out of the path of duty for any advantage which this world may offer;—we should even reioice in calamity, "Inasmuch as we are partakers of Christ's sufferings, that when his glory shall be revealed we may be glad also with exceeding great joy." To all those who sincerely trust in God, and pray to Him with faith and constancy, He will give His help in their greatest distress; He will counsel them in their doubts and difficulties: will endue them with courage in dangers, and constancy in persecutions; will afford comfort in trouble, and peace in the hour of death; will give them resignation to His holy will, in those afflictions which are most grievous to the body and mind; He will either secure His faithful servants from temptations, or will with the temptation make a way to escape. Learn then, my young readers, to pray constantly for Divine help. Be assured, that no worldly wisdom is of avail without the grace of God abiding in you. In all your troubles, call unto the Lord, and He will hearken if you ask in faith. Remember, that the Lord is "mighty to save;" but, above all, recollect that in the time of prosperity God must not be forgotten. Many there are, who cry for aid when in need, but who forget their God in the hour of prosperity; but how can such as these expect that God will bless them? Your prayers should be earnest at all times, and under all circumstances. Be assured, that, if you remember your Creator in your prosperous days, He will not desert you in your adversity; -St. Paul directs us to "pray without ceasing."

# St. Andrew's Day.

Almighty God, who didst give such grace unto thy holy Apostle St. Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed Him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. Amen.

#### SUPPLY OF MILK TO THE POOR.

MANY of the best receipts which are given in different books for wholesome and nourishing food require milk in the composition. But the poor find it very difficult to get milk, especially in the country, where we should expect that it would be most easily procured. Labourers' Friend Magazine speaks much of the advantages which labouring families have derived from the small allotment system, where the labourer has been enabled to keep a cow, and thus supplying his neighbours with milk at a reasonable profit to himself. A correspondent in the above-mentioned Magazine, who writes from "a manufacturing country," not named, says, "In all the neighbouring villages, milk is now easily procured, as small occupiers rent land for the purpose of selling milk." Why should not this be a more general practice? It is melancholy to find how difficult it often is for the poor to obtain milk, valuable as it is in so many ways, for themselves and their children. It might not answer so well to farmers as using the milk in their dairies for other purposes: and the profit, even if a higher price were charged, would not be a consideration, when balanced against the trouble. It would be well if this could be managed. and there are many benevolent persons who might thus be of great use to their neighbours, without material loss to themselves.

The Labourers' Friend, p. 118, gives an account, by Thos. Babington, Esq. of cottage cow-keeping, begun many years since. Small pieces of land being let to cottagers and village tradesmen, carpenters, masons, &c., who were enabled to keep from one to three milch cows each, and to supply their families abundantly with common vegetables. "Four of them joist their cows from Lady Day to Martinmas, in a close which I have in my occupation. Part of these rent small pieces of meadow of me, from which they cut hay for the winter; twenty-two rent of me from three to twelve or fourteen acres each, consisting partly of upland and partly of meadow; and all have done so except those who had conveniences

for housing their cows at home." . . . "I divided some" upland "grounds of fifteen or twenty acres each, into smaller ones, by quicksets well fenced, and I required those to whom I let them to take care of the new fences, till they should be raised. Part of the meadow land let to these tenants has been divided by fences, so that each has his own portion in severalty through the year. Part has merely been divided by land-marks, which fix the boundaries of the pieces from which they are respectively to cut their hay: and in the Autumn they stock the aftermath of the whole meadow in common, each turning in his due proportion of cows on a day fixed by me, and the meadow is also cleared of stock on a day of my appointing." "They like so much better to have their pieces of meadow land entirely separate, each to himself, than to stock the aftermath of a large meadow in common, that new divisions of meadow are made yearly, and in a short time, probably, each man will have his own piece in severalty." The land let is good and proper for their purpose: the upland closes are seldom half a mile from their habitations; the meadow ground in some instances further; but this is of less importance, as the cows are not in the meadows more than six or eight weeks in the year, and consequently the inconvenience of going to a distance to milk does not continue long. Experience has shown that three small and contiguous upland closes, to be mown in turns, would have answered the purpose of one of these tenants very well, if meadows could not have been provided. "Their rents are as high as those paid by the farmers in the same parishes, and are paid with remarkable punctuality." "The wives and daughters milk and manage the cows, with occasional assistance from their husbands; but the latter are not prevented from working for their masters, the farmers, or pursuing their trades with great regularity through the year, except for about a week in hay-harvest, and for a few days at other times, when the carrying of their manure, or some work which the women cannot perform, demands their attention. Such of them as are not tradesmen, are among the most respectable and useful of the farmers' labourers. It is important not to let so much land to the

class of persons of which I am speaking, as to interrupt materially the course of their ordinary occupations." "The occupiers of the land get, I think, a clear profit from it, of from 4l. to 8l. on every cow they keep."

Sent by Y.

# "AS THY DAY, SO SHALL THY STRENGTH BE." (BY Mrs. Sigourney.)

WHEN adverse winds and waves arise, And in my heart despondence sighs: When life her throng of care reveals, And weakness o'er my spirit steals: Grateful, I hear the kind decree, That " As thy day, thy strength shall be." When, with sad footstep, memory roves Mid smitten joys and buried loves; When sleep my tearful pillow flies. And dewy morning drinks my sighs: Still to thy promise, Lord, I flee, That "As thy day, thy strength shall be." One trial more must yet be past, One pang, the keenest and the last; And when, with brow convuls'd and pale, My feeble, quivering heart-strings fail, Redeemer, grant my soul to see, That "as her day, her strength shall be."

#### A PRAYER FOR A YOUNG PERSON.

O Lord, be Thou the guide of my youth; Thou hast created and preserved me. Teach me to depend upon Thee for food and clothing, for health and happiness. I thank Thee for all Thy mercies to my body: I beseech Thee especially to have mercy upon my soul. Give me grace to seek first the kingdom of God and His righteousness. Make me to feel that I am a sinner in Thy sight, that I may be brought to true repentance. Forgive me all my sins, through the sufferings and death of Jesus Christ. Keep me from the temptations of Satan, from the sinful pleasures of the world, and from the evil of my own heart. Give me a right spirit, O Lord. Take from me pride and self-will; make me obedient, kind, and diligent. Teach me to love the house of God: to delight in the Holy Scriptures and in prayer. Send Thy blessing, O Lord, upon all sorts

and conditions of men. Hear my prayer for my father, my mother, and all my relations and friends. Send them such things as Thou knowest to be best for them. Enable me to respect all true Christians, and to follow their godly examples. Give me grace to prepare for eternity, and guide me in the right way; that, when the hour of death comes, I may be found in the faith of Jesus Christ, and ready for His coming. Amen.

Morning.—O Lord, our heavenly Father, &c. Evening.—Lighten my darkness, &c.

Our Father, which art in heaven, &c.

The grace of our Lord, &c.

RIGHT DOCTRINE THE FOUNDATION OF RIGHT PRACTICE. Some persons speak of the "doctrines" of Scripture as if they were mere differences of opinion, about which there was no necessity to trouble themselves, considering that they had nothing at all to do with our practice. Now, the real truth is, that they have every thing to do with our practice; for all real Christian practice rests upon the great "truths," that is, the great "doctrines" which are written in the Scriptures:—the knowledge of what God has done for us, is at the foundation of all that we are "to do" in acknowledgment of, and in gratitude for, all His goodness and mercy. The Christian motive to obedience is founded on what God has done for us,-" We love Him because He first loved us." There are, indeed, some portions of Scripture, on which pious and learned men have held different opinions; and these points probably never will be settled, because they relate to subjects connected with the Divine nature, of which man, in his present state, cannot judge. But, on these subjects, differences of opinions may be held without real injury to the cause of truth, if these opinions be held in meekness and charity, with a humble sense of the infirmity of our own judgment, and a spirit of Christian respect and forbearance towards those who may differ from us. There are, however, some great. truths recorded in the Scripture, which are received by all true Christians; -such as the Fall of Man, and his degraded and corrupted nature in consequence of that

fall.—that every one therefore is, in his natural state. a sinner in the sight of God,—no mortal man having lived up to the purity and perfection of God's pure and perfect law. Hence arises the necessity of "forgiveness of sins;" and this forgiveness of our sins is obtained. not by any thing that we can do, for an enlightened Christian sees and acknowledges his own inability to fulfil the present requirements of God's law, much less to do any thing which can blot out the condemnation hanging over him for past transgressions. If then we would seek forgiveness, we must rest wholly on the sacrifice of Christ: that work is wholly and entirely His. This gift is free,—this sacrifice is, as our Church expresses it, "a full, perfect, and sufficient sacrifice, satisfaction, and oblation for the sins of the whole world." On this. then, we are to rest our faith and our dependence; and thus it is that we are to find pardon: the sinner is then no longer at enmity with God, he is reconciled to Him through the sacrifice of Christ,—this is the doctrine of Justification by Faith, laid down in the Eleventh Article of our Church; and, if we have this faith, it will lead us to live according to our sense of what our Saviour has suffered for us; so that, as the Twelfth Article of our Church says, "Good works, the fruits of faith, do spring out naturally of a true and lively faith, insomuch that, by them a lively faith may be as evidently known as a tree discerned by the fruit." Now, will any one say, that this is mere doctrine—barren doctrine? Will any one thus speak of the atonement made by Christ on the cross, when the knowledge of this, and a right judgment of its importance, is at the foundation of all that is holy. and good, and acceptable in the sight of God, all that is practical both as regards our duty to God, arising from the love of Him in consequence of what He has done for us, and also as regards our duty to our fellowcreatures, "for whom Christ died," and whose will it is that "he that loveth God must love his brother also."

Another great "doctrine" of our religion is, that the repentant sinner who is pardoned by Christ, must lead the rest of his life in the service of God,—must obey

Him, and be ever striving to do His will, remembering that he must " stand before the judgment-seat of Christ, to give an account of his works." Now, by nature there is neither the desire nor the power in man thus to pre-pare himself; but the gospel teaches us, that, when the pardon of the penitent sinner is sealed and secured to him by the blood of Christ,—the sanctification and pre-paration of his soul for the day of judgment must come from the Holy Spirit. It is through that Spirit's help alone, that any one can be enabled to delight in God's will, or be earnest in his endeavours to obey it. If, then, it is through the help of God's Spirit alone, that practical obedience can flow, how can any say that this is "mere doctrine?" It is, in truth, altogether practical, and those who are not seeking this aid, or who consider it as "mere doctrine" will never be able to arrive at that state of holy obedience which the gospel of Christ requires of those who would expect to partake of its present blessings, and to become inheritors of the glories which are reserved in heaven for the faithful followers of Christ. The question, then, is not "whether it is better to think of "doctrines" or of "practice?" But it will stand more properly in this form,—" what is the most effectual method by which holy and practical obedi-ence may be secured?" It must be by resting on a " right foundation:" and we do, in truth, find that those who reflect most on those great doctrines which shew us the mercy of God through the sacrifice of Christ, and have put their trust wholly in that mercy, have been most anxious to live by the guidance of the Spirit, and have consequently been most "careful to maintain good works."

ON THE FORBEARANCE AND LONG-SUFFERING OF GOD.

Or all the attributes of God, forbearance, perhaps, is that which we have most to acknowledge. We cannot want occasions to bring the remembrance of it to our thoughts. Have there not been occasions in which, ensnared by vice, we might have been detected and exposed; have been crushed by punishment or shame; have been irrecoverably ruined?—occasions, in which we might have

been suddenly stricken with death, in a state of soul the most unfit for it that was possible? That we were none of these—that we have been preserved from these dangers-that our sin was not our destruction-that instant judgment did not overtake us, is to be attributed to the long-suffering of God. We were not destroyed. when we might have been destroyed; and, when we merited destruction, we have been reserved for further This is, or ought to be, a touching reflection. How deeply, therefore, does it behove us, not to trifle with the patience of God, not to abuse this enlarged space, this respited, protracted season of repentance, by plunging afresh into the same crimes, or other or greater crimes? If we do thus trifle, it shows that we are not wrought upon by mercy; that our gratitude is not moved; that things are wrong within us; that there is a deplorable void and chasm in our religious principles, the love of God not being present in our hearts.—PALEY.

Sent by C. H. N.

#### PRAYER FOR GRACE.

Almighty God, help me, I beseech thee, by thy Holy Spirit, in the days which yet remain to me, to study and to obey thy holy precepts; to show kindness, wherever I have the power; to check and restrain myself in every wrong thought, word, or action; and grant, that, as I approach my latter end, I may, by thy grace, become more and more prepared for thy heavenly kingdom, and may be acceptable in thy sight, through the merits and mediation of Jesus Christ our Lord. Amen.—Altered from "Memorials of a Departed Friend," p. 279.

#### CHRIST'S MERCY.

CHRIST was weary that we might rest: He hungered, that we might eat the bread, and thirsted, that we might drink the water of life. He grieved, that we might rejoice, and became miserable to make us happy. He was apprehended, that we might escape; accused, that we might be acquitted; and condemned, that we might be absolved. He died, that we might live, and was

crucified by men, that we might be justified before God. In brief, "He was made sin for us, that we might be made the righteousness of God in him." BP. BEVERIDGE. Sent by F. C.

Whence proceed these complaints? Such a friend has failed me; I never thought to have fallen into this condition; I had settled my joy in this child, in this friend, &c. This is to rest our comfort on things that have no firm foundation, and to build castles in the air.

There is a perfect rest for God's people, both for soul and body, but it is not in this world: here we are on the ocean, and we must not be surprised if we meet with

storms.

Come to this point at once: trust God I ought, therefore trust I will, come what may. The holy Job said, Though He slay me, yet will I trust in Him.—Tibbs.

Sent bu F. C.

#### ON SEEKING GOD THROUGH THE MEANS OF GRACE.

#### · QUESTION.

SAY, in what path that e'er was trod, Shall mortals find "the love of God?" The jewel of Heav'n so bright and rare, "The Pearl of Price" beyond compare?

#### ANSWER.

Seek it, O mortal, from above, 'Tis God bestows a heart to love.

- 1 Seek it, then, first with utmost care, Where best 'tis found,—in secret prayer:
- 2 Ponder the Holy Word divine, It breathes in every sacred line:
- 3 It sparkles on the Sabbath-day,
  When sought in the appointed way:
- 4 It dwells within the House of Prayer,
  O enter in, and seek it there.
  5 The preaching of the Gospel, too,
- Brings all its beauties full in view; 6 Go to the feast your Saviour gives,
- Behold the altar—there it lives:
  7 In holy talk with Christian friends,
  Its mild effulgent light descends:
- 8 It always has been known to wait On those who love to meditate;

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9 And where the Gespel-truths abound In holy books, 'tis often found.

10 Avoid with care the smallest sin, And it will brightly glow within.

Thus, mortal, seek it from above, And God will give a heart to love.

Sent without a name.

#### EXTRACTS FROM THE "FOOTMAN'S DIRECTORY."

We have, at different times, (but not lately) made Extracts from this very useful book, which was written by a Footman himself, when he had retired from service, after many years of employment in that capacity. We have pleasure in laying before those of our readers whom it may concern, some further extracts from the same work:—

"Happy are the families where servants study the comfort and welfare of their employers, who in return do the same by them. The kind admonition of an affectionate master or mistress is always to be listened to with respect; for the wise man saith, 'As an ear-ring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear.' Prov. xxv. 12.

"You must always bear in mind, that your character is your bread, and your all; you must therefore watch over it incessantly, to keep it unstained and undeniable, as, without this, it is useless to seek after any respectable service whatsoever.

"Nor can we wonder that ladies and gentlemen are so particular in making enquiries into every point of a stranger's character, before they are willing to take him under their roof; as, from the moment they do it, he becomes of necessity intrusted to a certain degree, with their property and even their lives.

"Remember also that it is not sufficient that your own conduct be good, if you associate with those whose conduct is bad; for you will be judged by them at least as much as by yourself. St. Paul observes, that 'evil communications corrupt good manners.' If it should please God to prosper your faithfulness and industry, and to promote you accordingly, shew your gratitude

by your increased exertions for your employers, and kindness and consideration to all around you. If your place should prove a profitable one, be mindful of your parents if they be poor or old, and recollect how often they have pinched themselves that you might be fed. Forget not any of your relations who may be in want; neither forget your own old age, in which you may find yourself both poor and helpless, unless you lay up, in the time of prosperity, something for the time of need."

The above extracts are from the "Introduction:" the book contains directions as to many particulars which the situation of the writer had brought before his notice. The following remarks, with a little alteration and addition, are taken from the chapter entitled, "Marketing,

Paying Bills," &c.

"It may, perhaps, come within your office to go to market; and, in some families, the man-servant has to pay · bills to the tradesmen; it will, therefore, be necessary for you to take notice of the good or bad qualities of different articles, and likewise to get acquainted with the real value of them. In going to market, always seek for the best things, unless ordered to the contrary; but then you must take care that you are not charged an exorbitant price for them,—pay their fair value and no more. If a tradesman can afford to give you a shilling when you lay out a few pounds with him, it may not be wrong to accept it; but never ask for it, and do not accept it if you have any reason to think that he has overcharged for the goods in order to give it you, -always keep clear of that, for it is an indirect way of robbing your master; neither, if you do it, can you feel at liberty to speak, if you see any thing wrong. Never buy things for the family of persons that bring them to the door, or hawk them about the streets, unless you are a very good judge of the nature of them, as they are generally of an inferior quality. If, however, you should be induced to do it, from well knowing that you are making a good bargain, it is not fair to compare the article so bought, in point of price, with one of the same kind bought at a regular tradesman's. Recollect, the tradesman keeps his shop open all the year, and he ought to be paid for

the accommodation which he thus affords, at the expense to himself of generally a heavy rent and taxes, wages and poor rates, which the wandering hawkers are, for the most part, spared. When you pay bills, have them properly signed; and take a stamped receipt, if the sum is large enough to require it. This is necessary for security; and moreover the money for the stamp belongs to government by law, and it is dishonest to keep it back. Have a book to enter your accounts in; and it is a good plan to get every tradesman to sign his name in it, as well as to the bills,—you will find it very handy to refer to for your own sake and satisfaction, as you can refer to this receipt in case your master or mistress should have lost or mislaid their receipts; and there are often mistakes by a bill being sent in twice, even though the tradesman may have no intention to cheat. A tradesman often makes a mistake against himself, as well as in his own favour. It is not well to be suspicious, but it is right to be watchful; and if there be a mistake, the tradesman should be told of it, whether it is against himself, or for himself. Every family should have scales in the house, and everything should be weighed when it comes in; -an honest tradesman will be glad that his honesty should be thus proved—a dishonest one ought to be detected.

#### VICTORIA WHEAT.

FROM a variety of reports, the following facts are collected. It comes from the province of Caraccas, has been recommended by Humboldt for its great productiveness and bringing grain to perfection in a singularly short period, is grown in the environs of La Victoria, on ground about 1,900 feet above the level of the ocean, and the flour is particularly sweet and well tasted, and makes excellent bread; this was proved in Warwickshire. If sown in February, it may be reaped in June: seventeen grains were sown near Colchester, in the middle of March, and reaped in the middle of July, and produced two quarts. If sown in June, and the season be fine, it will yield a crop in October. Its great value appears to be, that, should other wheat crops fail, this variety may be sown

afterwards in April or May. It seems to like a good soil. One grain produced sixteen ears at Kingsbridge, South Devonshire. Mr. Byers, F.L.S., Honorary Secretary to the Swansea and Heath Horticultural Society, has requested us to call the attention of our readers to this wheat, and he has offered to supply a few experimentalists with fifty grains each, on applying to him for them; on this condition,—that they send a report to him of its success, the time of sowing and reaping; the soil, situation, and produce. Mr. Byers sowed six grains in October: three are now (May 6th) strong plants, having borne our severe winter, the other three grains were destroyed by slugs.—Swansea Paper.

#### QUESTIONS AND ANSWERS FOR YOUNG CHILDREN.

Question. My dear child, whom do you mean when you speak of the Holy Ghost? Who is the Holy Ghost?

- Answer. God, the bless'd Spirit, from on high, Who all Christ's "own" will sanctify, And fit them for eternity.
- Q. And how is the Holy Spirit to help us in the way of Salvation?
  - A. The Spirit strengthens us within,
    When evil pleasures tempt to sin;
    With holy thoughts He cheers the breast,
    And puts all wicked ones to rest.
    From grace to grace the Spirit guides
    Each saint who in His help confides.
- Q. But as neither you, my child, nor I, nor any of us ever see the Holy Spirit, how can He be present to help us?
  - A. The air we breathe we cannot see,
    And yet it comforts you and me.
    So will the Spirit reach our heart,
    And, though unseen, His strength impart.
- Q. Now then tell me, how are you to obtain the necessary help of the Holy Spirit?

A. The Spirit's help I humbly claim,
And ask of God in Jesus' name.
None of assistance need despair,
Who thus put up their fervent prayer.

From "A Religious Primer in Verse," by John Hodgson, M. A. Vicar of St. Peter's, Isle of Thanet.

#### PREVENTION OF DISEASE.

"SINCE infection originates in close, crowded, and dirty rooms, those who make a practice, 1st, of admitting the fresh air at some convenient time, every day; 2ndly, of frequently cleansing and fumigating their apartments, bedding, furniture, &c.; and 3rdly, of washing the walls with quicklime and water, mixed in the room, so as to be used as fresh as possible, may be assured that they are adopting a probable means of preserving their families from malignant fevers, as well as from other diseases."

Funigation. "Take an equal quantity of powdered nitre (salt-petre), and strong vitriolic acid (oil of vitriol¹); about six drachms of each are sufficient; mix them in a tea-cup, stirring them now and then with a tobacco-pipe, or piece of glass; the tea-cup must be removed occasionally to different parts of the room, and the fumes will continue to arise for several hours. The oil of vitriol should be in quantity or measure, not weight." See 34th Report of the London Fever Hospital, which also states the continued prevalence of Scarlet Fever.—Sent by a Correspondent.

#### METHOD OF TEACHING THE BLIND TO READ.

It is calculated that there are in the United Kingdom from four to five hundred thousand persons who are bereft of sight. By means of Mr. Lucas's invention of embossed letters, the advantage of learning to read with accuracy the Holy Scriptures, may now be imparted to the most helpless and unfortunate of our fellow-creatures.

<sup>&</sup>lt;sup>1</sup> The oil of vitriol (or vitriolic acid) requires great care, as it burns every article of linen, &c. that it touches. Fire-irons, &c., should be moved out of the room during the fumigation.—Transcriber.

#### RULES FOR HEALTH.

To have healthy bodies, people must go early to bed; they must rise early in the morning; they must enjoy bodily exercise during a certain period of each day, and be exposed, while taking that exercise, to the direct influence of the solar light; and their minds are at no time so fitted to work, as during those hours which, by nature's laws, are the proper hours for work of all kinds.—Magazine of Health.

#### HYMN

Sung at the ceremony of laying the first stone of a New Church at Redlynch, in the parish of Downton.

WILT thou, O high and mighty God, On earth establish thy abode? Then look propitious from thy throne, And deign to call this spot thine own.

And, as we thus presume to rear
A Temple to thine honour here,
Shed, heav'nly King, o'er all the place,
The gift of thy preventing grace!
So let the work begun in Thee,
Continued, and completed be;
So, while creation's scenes remain,
Extend our great Redeemer's reign;
That in the last decisive day,
When thou the nations shalt survey.

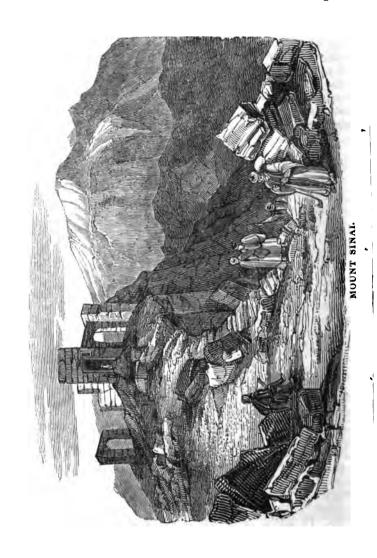
That in the last decisive day, When thou the nations shalt survey, It may before the world appear, Thousands were train'd for glory here.

Salisbury Herald.

#### DEAF AND DUMB.

A DEGREE of progress has been made, and a hope of more is now entertained. The late Countess of St. Germains (Miss Mordaunt) had a school, preparatory to that at Exeter, for Deaf and Dumb children. Some lessons for their instruction appeared in a periodical, the name of which has not been ascertained, nor whether they were the same as those published in the Cottager's Monthly Visitor; which last, it is understood were written either by Lady St. Germains, or her sister, Mrs. Tuckfield, who also takes great interest in the subject. Lady St. Germains, however, it is thought was named as the writer.

Y.



#### MOUNT SINAI.

IF our readers will look into a map of Asia, they will see that Arabia lies close upon that long narrow gulf which is called the "Red Sea," and which makes a This will be better division between Asia and Africa. seen in a map of Arabia or of Egypt. Arabia is on the eastern side of that sea, and Egypt on the western side. The Red Sea is now sometimes called the Arabian Gulf. because it is close upon Arabia, and is in the form of a gulf. At the northern part of this sea, or gulf, there is a division, the sea making two branches. Between these branches is Mount Sinai; it is an extensive mountainous range, and is in that part which is called Arabia Petræa. It was from an eminence on this mountain that the law of God was delivered to the Israelites by Moses. This range of mountains has many peaks, which are almost all composed of granite, forming a rocky wilderness of an irregular circular shape, with many narrow valleys between the mountains; and it is from thirty to forty miles across. It has two principal eminences, which are considered to be those which are called in Scripture, Sinai and Horeb. The annexed print gives us the present appearance of the summit of Mount Sinai. It commands a grand and extensive prospect, but of a desolate kind, being a vast range of craggy mountains, as far as the eye can see. Our picture is taken from one which has appeared in Finden's Landscape Illustrations of the Bible. Turks have been long in possession of a great portion of that country which we read of in Scripture. The building which we see in the print, is a ruin of one of their temples (called mosques). The view was taken on the spot, not long ago, by Mr. Catherwood.

#### A SABBATH HYMN.

To thy temple I repair, Lord, I love to worship there, Where, within the veil, I meet Christ upon the mercy-seat.

Thou, through Him, art reconciled, I, through Him, became thy child; Abba! Father! give me grace In thy courts to see thy face,

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While thy glorious praise is sung, Touch my lips, unloose my tongue, That my joyful soul may bless Thee, the Lord my righteousness.

While I hearken to thy law, Fill my soul with humble awe Till thy Gospel bring to me Life and immortality.

While thy ministers proclaim Peace and pardon in thy name, Through their voice, by faith, may I Hear thee speaking from the sky. From thy house, when I return, May my heart within me burn

And at evening let me say, I have walked with God to-day. From a Selection of Hymns.

#### SCRIPTURE ILLUSTRATED BY EASTERN CUSTOMS.

THE natives of Koordistan always eat honey and butter together, and it is probably a prevailing custom in other We read in Scripture, "Butter and parts of the East. honey shall he eat." Is. vii. 15 .- See Narrative of a Residence in Koordistan, by the late C. J. Rich, Esq.

Ornithogalum. — The name is compounded of two Greek words, signifying a bird, and milk, so that it may be rendered birds' milk; but the corresponding name in Hebrew has been rendered "doves' dung," by our translators of the Bible: (see 2 Kings vi. 25.) an explanation which has puzzled many a commentator. But the true explanation was given by Linnæus, in suggesting that the bulbs of Ornithogalum umbellatum, growing plentifully in Palestine, (hence called the "Star of Bethlehem," by English writers,) is eatable, and in that country is eaten even to the present day; and these were the bulbs that fetched so high a price during the siege of Samaria.

The same.

Manna.—Manna is found in Koordistan, on dwarf oak, though several other plants are said to produce it, but not so abundantly, or of such good quality. It is collected by gathering the leaves of the tree, letting them dry, and then gently threshing them on a cloth. is thus brought to market in lumps, mixed with an immense quantity of fragments of leaves, from which it is afterwards cleared by boiling. There is another kind of manna found on rocks and stones, which is quite pure, of a white colour, and it is much more esteemed than the tree manna. The manna season begins in the latter end of June, at which period, when a night is more than usually cool, the Koords say it rains manna, and maintain that the greatest quantity is always found in the morning, after such a night.—The same.

#### RECEIPT FOR MAKING TREACLE BEER.

THREE gallons of water—three pounds of treacle—two ounces of ginger—one ounce and a half of cream of tartar. Boil the cream of tartar and the ginger together in a gallon of the water, till the tartar dissolves; then put the other two gallons of water to it, and when lukewarm, add half a pint of yeast. Let it ferment twenty-four hours, and then bottle it.

It will be fit for use in two days. Stone bottles are recommended, if they can be procured, in preference to glass.

B.

HORTICULTURAL SOCIETIES IN VARIOUS PARTS OF ENG-LAND AND WALES.—ENCOURAGEMENT TO COTTAGERS.

It is always gratifying to right-minded persons to observe the members of one class in society taking a lively interest in the welfare of those of another. And never, perhaps, was there a time when the more wealthy and elevated classes of the land devoted their money, time, and attention more zealously to the promotion of the comforts and advantages of those amongst their fellow-countrymen who may be less favoured than themselves in worldly goods, than at the present moment. In proof of this observation, I might refer to the many and various charities which are springing up every day, at the expense, and under the fostering care of the great and the good in different parts of the kingdom. But this is not my object in this paper. It is my intention here to confine my remarks to the very general en-

couragement afforded by the upper ranks of society to those cottagers who are disposed to cultivate their little gardens in a creditable and useful manner. One of the means adopted by them for this purpose is, the appointment of a considerable proportion of prizes by the managers of the various Horticultural Societies throughout the country, to the purpose of rewarding such Cottagers as are recommended by subscribers as having raised good vegetables, fruit, and flowers in their own gardens. In the Gardener's Magazine for December, the Editor has given notices of the proceedings of a vast number of those societies, taken generally from the country Newspapers, and it is pleasing to remark how much attention appears to be paid, in almost all, to the Cottagers' contributions.

Thinking such information may be interesting to many of the readers of the "Visitor," I transcribe the following:—

Berkshire. Reading Horticultural Society, April 20.

—The Cottagers' prizes were numerous, and remarkably

good.

Cambridgeshire Hort. Soc. May 20.—Numerous and good. July 15.—Not so numerous as usual. The establishment of the cottage garden prizes was considered "a most important feature in the progress of the Society. Mr. Levicke, a gentleman from Sheffield, proposed to give three prizes, each consisting of a set of knives and forks, to those cottagers who shall gain the most prizes in number and value during the next year; and a set of scissors to each of their wives. Mr. Wilmot of Isleworth, proposed to give prizes of garden seeds and garden tools to cottagers, by way of additional encouragement."

Cornwall Hort. Soc. May 27. The cottagers' prizes were very numerous and very good. Sept. 30.—The assortment of fruits, flowers, and vegetables brought forward by the cottagers, were such as to do credit to the several exhibiters, and to show the great advancement which they have made in the culture of "those articles that are likely to be of most importance to themselves and families." The encouragement of this class is one

of the "great objects which the Society has had in view," and it is truly gratifying to see that "its benevolent in-

tentions are so justly appreciated 1."

Tywardreath, (Cornwall) Rural Gardening Society, July 22.—"This Society was established 'principally for giving prizes to cottagers' whose rent does not exceed 61. 10s. per annum. This was its sixth annual exhibition. At an early hour of that day, persons of every rank were seen proceeding to the village, which presented a very gay appearance, arches of evergreens, decorated with flags, being erected in several parts of it; the bells ringing merrily, the inhabitants seeming to vie one with the other in making preparations for the reception of their friends and visitors. A spacious arcade was erected, along which two tables were ranged for articles exhibited for first and second class prizes. The show on these was excellent, particularly that on the cottagers' table: fruits, flowers, and vegetables were of the first quality, and presented an example of industry and perseverance well worthy of imitation."

Cumberland. Carlisle Hort. Soc. Sept. 22.—"The cottagers' prizes were very good." Whitehaven, Aug. 13.—"Amongst the competitors for cottagers' prizes, none is entitled to more credit than Mr. J. Steel of Senhouse-street; his cabbages were the largest ever seen in Cumberland at this period of the year. He also exhibited a head of Scotch kale, as a proof of what might be accomplished by attention and skilful cultivation: it

measured four feet across the top!"

Devonshire. Devon and Exeter Botanical and Horticultural Society, June 18.—The most remarkable article exhibited was a cabbage grown by a cottager, Richard Westlake, weighing seventeen pounds; the best apple exhibited (the Ottery) was also grown by a cottager. There were also flowers shown at Honiton, on June 23rd, and at Tiverton on the 26th. Both were respectably attended; and it was pleasant to see the attention paid to the cottagers—a remarkably fine race of men."

Royal Devon and Cormwall Bot. and Hort. Soc.

<sup>!</sup> That is, valued.
P 3

May 14.—"The side of the room appropriated to vegetables afforded particular satisfaction to every one, inasmuch as several of the best productions were exhibited by cottagers; amongst whom is to be found one very meritorious individual, named William Sampey, who obtained no less than nine prizes. The vegetables were remarkably fine." July 28.—"The cottagers' prizes were excellent." Sept. 10.—"There were much fewer plants shown for prizes than usual. The cottagers' prizes were, however, numerous and excellent."

D. I. E.

To be continued.

#### GIN-DRINKERS.

LAST Sunday morning, as I was walking through London streets, to my parish church, which is at a considerable distance from my house, I could not help observing the number of persons who went in and out of the different gin-shops, or gin-palaces, as they are now called, for they are like palaces from the grandeur of them, and are fitted out with every kind of expense by the pence which the poor gin-drinkers in London bring to them. It is true that these poor creatures are obliged to go in rags themselves, and to starve their families, otherwise they could not afford to keep so many fine houses out of their earnings: for it is out of their pockets that all the money comes to pay the expences of these great and gaudy houses: it is the fools' pence that pay all. Among the people going in and out of these houses, there were men and women in every degree of dirt and shabbiness; some of them had even their little children with themthose children who are to be ruined in their minds and starved in their bodies, by their own parents; for, as the verse says,

> The drunkard kills both wife and child, Nor matters it a pin, Whether he stabs them with his knife, Or starves them with his gin.

These lines were made upon a man who was constantly coming home drunk to his wife; he had spent all his money, and there was nothing for him to eat in the house.

His wife gave him the knife which he generally used for his supper, and she pointed to a basket covered with a napkin, where the bread was kept,—when there was any: the man went to the basket, and lifted up the cloth, but, instead of finding the bread, he found his child lying. He seemed to understand by this that he might just as well kill the child with the knife that was in his hand, as starve it, by spending his money at the alehouse or the gin shop.

But, besides the very low wretched creatures that I saw going in and out of the gin-palaces, there were some men, who, at a distance, had a more decent look; on coming nearer, however, I saw that they had the same poor, mean, half-starved, sickly look that all regular gindrinkers have; and there was not one of them who had a good coat on his back. In most great houses and palaces well dressed people are the guests; but it is quite different at the gin-palaces, no good coats go in there. It cannot be; for these regular gin-drinkers can never go to the tailor; the gin-shop gets all out of them. Sixpence a day is more than nine pounds a year, enough to buy three good new coats; and there is many a man who throws away in drinking much more than this. This is indeed bad: a man is making misery for himself. And this is not the worst. A drunkard is ruining soul as well as body:—all is wrong there; wrong for this world -wrong for the next.

#### POTATOES.

Mr. Dale, of Wirksworth, in Derbyshire, recommends that seed potatoes should be as much at rest as possible, from the time they are taken up till they are planted; and that care should be taken as to where and how they are laid by for the winter, as a very little warmth will set their powers to work. Whole potatoes are recommended for sets. Early potatoes should be set about two inches deep, and once slightly earthed up; later crops nearly the same, allowing all the sun that can be got to

<sup>1</sup> Has the advantage of this method been proved ?-ED.

the rootlets—winter potatoes a little deeper, and earthed up slightly. Too much earthing does no good. To cottagers, small gardeners, &c., it is recommended to save all the refuse of their gardens, such as leaves, cabbage-stalks, and every thing of that sort, to lay up to rot through the winter; if they have moss near, get that also. This will answer every purpose of stable manure.—Horticultural Register.

#### DELAY.



A countryman, in his journey, came to the brink of a river; he might have got over it, for it was not very deep; but, as the stream flowed fast, he thought the water would soon have done flowing, and that he could then get over without any difficulty. He waited, however, for a long time, but he found that there was still just as much water, and that his difficulty was therefore still the same.—Thus it is with those who are afraid of undertaking any thing that is difficult; they put off their business from day to day, fancying that it will become easier; and thus, like the countryman, they waste their time without getting on at all. All is idleness and delay; nothing is done.

"He who delays his work from day to day,
Does on a river's bank expecting stay.
Till the whole stream that stops him shall be gone,
Which, as it runs, for ever will run on."

Before you undertake any work, consider well within yourself whether it is worth the trouble it will cost, and if you have made up your mind that it is, then set about it with spirit and earnestness; and don't be afraid of little difficulties. There is nothing worth having that can be gained without trouble.

#### MAXIMS.

Delay breeds danger.

Never put off till to-morrow what should be done

to-day.

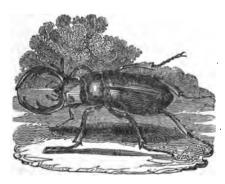
The vain man in the Scriptures said he "had much goods laid up for many years." He who knoweth all things said, "This night shall thy soul be required of thee."

Delay nothing,—put off nothing,—" whatever thy hand findeth to do, do it with all thy might."

The wise man's time is "to-day;" the fool's time is

" to-morrow."

#### THE STAG-BEETLE.



THE jaws of this creature are toothed, and extend so far beyond the head as to resemble horns. The females lay their eggs in rotten trunks of trees. The grub, when hatched, is nourished under the bark; and it passes six years in the form of a grub, and then becomes a beetle.

They generally lie concealed in the trunks or branches of trees during the day, and fly abroad, or feed on the leaves of trees in the evening. They are seen principally in the month of July. They seem to be more common in the south of England than in other parts.—National School Magazine.

### APPEAL TO PARENTS.

PARENTS—have ye devoted your infant offspring to God by baptism? Remember into what solemn engagements you entered to bring them up in the fear, nurture, and admonition of the Lord. Meditate frequently, seriously, on the responsibility under which you are laid, to God, and to your children. These young ones look up to you for protection, for instruction, for example; they call upon you to fulfil your promise in their behalf. ask of you bread: will you give them a stone? They ask a fish: will you give them a serpent? They look to you for the portion of goods that falleth to their share. not only the meat which perisheth, but that meat which endureth unto everlasting life. If you are unfaithful, they are undone. On the other hand, great is your reward on earth, and still greater your reward in heaven, if you become their spiritual parents, as you are their parents after the flesh; if, after having introduced them into this world of nature, you are made the happy instruments of introducing them into the kingdom of God; if you and they together are at length added "to the general assembly and Church of the first born, which are written in heaven, and to the spirits of just men made perfect" through Jesus Christ, the Mediator of the New Covenant, and "the blood of sprinkling, that speaketh better things than that of Abel."-From a Sermon on the Life of John the Baptist. A. C.

## EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

EARTHENWARE SCALES.—Mr. Juggins, dealer in butter and cheese, James-street, Covent-garden, has, for the last five years, used plates of glazed porcelain instead of metal scale plates, for weighing butter; they cost 7s. 6d. each, but it has not been necessary to renew them. The metal dishes in use at present, require to be wetted to prevent the butter adhering to them. The true weight is therefore less than the apparent, yall the

## 1836.] extracts from the public newspapers, &c. 251

water that is put on the dish; a circumstance that in weighing out butter by the ounce to small customers, amounts to a very sensible proportion of the whole weight. The metal scale dish requires scouring two or three times a day in hot weather,—the porcelain only wiping, or washing, to clean it.—(Transactions of the Society of Arts, &c.)

CAUTION AGAINST PUTTING PINS INTO THE MOUTH.—A remarkable case occurred not long ago, of a female having a pin taken from her left side. She complained, some time afterwards, of pain in the same place. Another large pin was extracted on the spot, and two others presented themselves, in succession, at the wound. Four pins altogether have now been extracted, and a remarkable deep-seated hardness renders it probable that more may yet be discovered. It is difficult to account for their presence so entirely without the knowledge of the patient. It is a common habit with young women to put pins into their mouths when dressing or undressing, and to let some of them remain between the teeth or the lips even during the period of sleep. It appears very probable that the pins entered the stomach from such neglect. A similar case presented itself last year at Naples, and it proved fatal to the female.—Dublin Freeman.

WATERLOO CESAREAN CABBAGE.—This gigantic cabbage has excited much notice amongst agricultursits in various parts of the country. It is said to grow from nine to twelve feet in height, and from fifteen to twenty in circumference. Five of these ponderous cabbages are said to have proved sufficient for 100 sheep, or ten cows, per day; while its nutritious qualities are represented to be as great as itself.

METHOD OF BRINGING UP LAMBS.—Mr. Samuel Oldfield, grazier, of Cleaton, near Settle, has successfully tried a novel method of bringing up four lambs, whose mothers are dead: three of them may now be seen sucking a cow, which regularly comes to the little creatures for that purpose at their feeding time! The other lamb he is rearing by another ewe. What makes this circumstance more remarkable is, that one of the lambs. being very small, perches on a stool to enable it to reach its adopted mother.

—Northampton Herald.

WARNING TO FEMALES.—It is very desirable that females marrying soldiers be made aware, that unless such marriages are previously consented to by the commanding officers of the regiment to which the soldiers belong, agreeably to an order issued from the Horse Guards to that effect, the female will neither be permitted to live in garrison, nor to follow the regiment. Clergymen ought not to perform the marriage ceremonial without previously satisfying themselves of the regularity of this procedure; for it is plain, that, by doing so, in the absence of any evidence this effect, which ought always to appear on the certificate of the proclamation, they inflict a cruel injury on the female.—Country Paper.

CARRIER PIGEONS.—In the course of a lecture delivered at the Royal Institution by Mr. Mayo, on sensation, when speaking of instinct, he gave the following account of the carrier pigeon.—He stated that the Dutch variety was the most valuable, a pair of the best kind being worth from 5l. to 8l; this bird is lighter than the English carrier pigeon, and flies nearly as fast again. It proceeds at the rate of sixty miles an hour—a mile a minute—and has been known to complete a journey of 800 miles; but this, it is presumed, is not continuous, but assisted by occasional rest. When the bird is about eight or ten weeks old, the trainer says it begins to run, that is, it flies away for four or five hours; then its education begins:

it is taken about a mile from its place, and tossed; it returns. And this manœuvre is repeated every day for a week, and then the distance is doubled. After a time it be tatried three, four, eight, twelve and twenty-four miles, until it is perfect in its exercises. The bird learns but one lesson; it may carry from Antwerp to London, or any other place, but it will only pass between the two places. It travels by sight. When tossed, it circles, then rises in a spiral, observes its route, and darts off. It will not fly at night, and should the day prove foggy, its arrival will be much delayed, or the bird may be completely lost.

MANSLAUGHTER.—An inquest was held at Chailey, near Brighton, on the body of William Allen, who was alleged to have died from injuries received at the hands of a man named John Latter, at Newick fair. facts of the case were these:-Both the prisoner and the deceased were in liquor, and the latter, it appeared, was disposed to be quarrelsome on several different occasions when he met with the former in the fair. length a wrangle ensued, in which both becoming angry, they began fighting, and after several rounds, deceased said he would not fight any more. After he left off fighting, he was taken into a public-house, and became sick and ill. Medical aid was called in, and deceased was taken home, where he lingered a short time. The immediate cause of death was inflammation, which followed a concussion of the brain, which he was supposed to have received in fighting with Latter. The prisoner in his own defence said that deceased had insulted him by striking him with a stick several times before he took any notice of it. The jury returned a verdict of manslaughter against John Latter, and he was committed to take his trial at the next assizes .- Country Paper.

IMPORTANT TO FRIENDLY SOCIETIES.—By 10th Geo. IV. cap. 56, sec. 64, it is enacted, that every Friendly Society established, or to be established under the authority of this Act, shall within three months after the expiration of the month of December, 1835, and so again within three months after the expiration of every further period of five years, transmit to the Clerk of the Peace for the county wherein such society is held, a return of the rate of sickness and mortality experienced by the said society, within the before-mentioned period of five years, according to the form prescribed in the schedule appended to this Act, a copy whereof shall be annexed to the rules of each society respectively. By sec. 35, the Clerk of the Peace is to transmit the returns to the Secretary of State, to be laid before parliament. By sec. 36, societies neglecting to transmit returns to the Clerk of the Peace, in the manner, and in the time herein-before

directed, shall cease to be entitled to the privileges of this Act.

COCKLES.—An Oversands correspondent says: "On crossing Lancaster Sands the other day, I was informed by the guide that for the last twenty weeks not less than 100 cart-loads of cockles have gone over every week for the manufacturing districts of Yorkshire and Lancashire, the weight of which would be little short of fifty tons. It has been usual to notice twenty tons a week, during the carrying months, these some years back, but to the present quantity no former period affords a parallel. I suppose the trade will cause an annual circulation of 3,000L in the neighbourhood."

### NOTICES TO CORRESPONDENTS.

-Kendal Mercury.

We have received the communications of M.A.B.; L.S.B.; I.E.M.; A Layman; A.C.; X.Y; and Y.

## COTTAGER'S MONTHLY VISITOR.

## AUGUST, 1836.

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### AN ADDRESS TO PARENTS.

You who have children, whose souls are committed to your care, and of which you must hereafter render an account, seek to draw them from the vanities, and follies, and dangers which are constantly besetting the Christian in this world, and which the enemy of souls is seeking to employ for their destruction. Let it be your great desire and endeavour that your children may be God's children. Make them the children of your prayers. You dedicated them to God when you brought them to be baptized. Pray, that they may be "Christ's faithful soldiers and servants unto their lives' end;" that they may give their hearts to God, instead of seeking the indulgence of their own sinful lusts, or imitating the "pomps and vanities," the follies, and the sins and iniquities which abound in

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a world which "is at enmity with God." They are surrounded with dangers to draw their souls from the love of God, and from the earnest pursuit of His kingdom.

And we are all of us exposed to constant danger from the temptations of sin, the world, and the devil. We must have God on our side, and we must be armed by Him, if we would hope to conquer these enemies of our salvation.

But when the Almighty gave His laws to His people of old, He gave at the same time this command—"Thou shalt teach them diligently unto thy children," Deut. vi. 7. In truth, the only means by which we can reasonably expect that we shall be allowed to retain amongst us the blessings of Christ's religion, appears to be, "our endeavouring to teach to those who are to come after us those things which God has taught to us." Upon this we may expect God's blessing, because we are acting by His command—and He has promised His help to those who are seeking to walk in His ways. Indeed. we shall be anxious for the spiritual good of others, if we are anxious for our own. Let us seek, then, that God would shew us our need of a Saviour, to pardon our own many sins, and that He would lead us to seek for salvation by that Saviour; for there is no other name by which we can be saved. Let us, moreover, earnestly pray for the help of the blessed Spirit of God, to renew our hearts to holiness, and to prepare them to enter an abode where all is holiness, reserved in heaven for all those who belong to the flock of Christ-those who are faithful to Him, and who anxiously desire to follow Him and to serve Him.

## REMARKS ON THE CHURCH-SERVICE.

In offering our prayers and praises to God in the words of the appointed service of our Church, we consider that we are worshipping according to the rule of Scripture. And the more closely we examine into and reflect on the Liturgy of our Church, the nearer to Scripture we shall confess it to be. A great proportion of it is in the very words of Scripture, and there can be no

question therefore as to that portion being a service acceptable to God. And the whole is so much in the spirit of the Scriptures, that the devout Christian can with satisfaction and comfort thus offer his devout worship to God. We do not say that it is perfect, for nothing that is human is perfect. The arrangement of our service was made by *men*, and though these were holy men, still, as men, they claimed to themselves no infallibility—and we claim none for them. To oppose all attempts to change, when change is for the better, savours of that bigotry which shuts out every prospect of improvement; but, on the other hand, to seek for change from a mere spirit of innovation, shews nothing but that restlessness of mind which loses all the benefits to be derived from present advantages, and which would probably be still more dissatisfied if all things were changed according to its own present views and wishes. If those who have been accustomed to attend on public worship, without sufficiently considering its importance, were, through Divine grace, brought to know and to feel the eternal importance of the work they were engaged in—this would be a change far better for them, than any other change which has been proposed; and, without this inward change in the worshippers, no other change can effect any good. A careful attention to the plan and meaning of our service, would, with God's blessing, shew how much there is in it of the true spirit of the Gospel, which before they had never thought of, and might lead them to examine themselves whether they have hitherto joined in this service with that devotion of the heart which alone can be expected to bring down those spiritual blessings and benefits which are promised in answer to sincere prayer.

#### LIVES OF THE SAINTS.

#### ST. THOMAS.

This day (Dec. 21.) is dedicated to St. Thomas, called also Didymus; both these names signify "a twin." It was not unusual with the Jews when travelling in foreign countries, or living much amongst the Greeks or

Romans, to take a name in those languages which had the same meaning as their native appellation. In compliance with this custom, St. Thomas adopted the Greek one of Didymus. Sacred history does not afford any information respecting his parentage or occupation; but it is generally supposed that he was a fisherman, and that he was born in Galilee. He was called to be an Apostle towards the latter end of the first year of our Saviour's public ministry, and is first mentioned in Holy Writ upon an occasion that amply testified his firmness of soul and attachment to his heavenly Master. our Saviour resolved to return to Jerusalem, for the purpose of raising Lazarus from the dead, his disciples would have dissuaded him from it, saying, "Master, the Jews of late sought to stone thee, and goest thou thither again?" Their alarm was indeed as natural as the cause for it was great; but Thomas boldly exhorted them to conquer such unworthy fears, and exclaimed, "Let us also go, that we may die with him." The expected danger did not deter him from his duty, and he preferred death itself to separation from his divine Master. A short time before the crucifixion, we find St. Thomas (St. John xiv. 5.) questioning our Saviour concerning the heavenly inheritance which he was speaking of, and professing that he knew not whither our Lord went, nor the way that led to it. The question expressed a dulness of comprehension, which would have led common observers to doubt the capability of such a mind to attain to much advance in knowledge. Something even of disbelief might have been attached to it; but his Divine Instructor replied to his inquiry, and satisfied his ignorance, with mildness and gentleness: he said, "I am the way, the truth, and the life;" and added no reproof, for he well knew that the Apostle's heart was right, and he censured not the slowness of his understanding. Here is an admirable lesson for us all! How often are we tempted to deride the inferior intellect of our neighbours, and to sneer at the ignorance of those who we think have not benefited by the superior advantages they possess; whereas, if we could examine more deeply, we should probably find that they whom we thus

slight, may be far, far more estimable in many respects than ourselves, more wise unto salvation, more perfect in that blessed knowledge which leadeth to God. And this should also teach us, that when we meet with any of our fellow-creatures unenlightened by or dead to these Divine truths, we should endeavour with gentleness and patience, to instil into them that knowledge which is necessary to make devotion perfect; that so, "Laying up a good foundation against the time to come, they may lay hold on eternal life."

On another occasion, St. Thomas exhibited marks of distrust and ignorance, which met with equal compassion and condescension from our Saviour. He was not present when the Messiah first appeared to His disciples. after His resurrection; and it was not until our Lord, had permitted him to put his finger into his wounds, that he would believe that He had risen from the grave. Although the rest of the Apostles assured him they had really seen their Master alive again, yet he protested that "Except he should see in his hands the print of the nails, and thrust his hand into his side, he would not believe." These doubts seemed extraordinary in one who firmly believed in our Saviour, and who had frequently heard Him declare that He must rise from the dead the third day. Our Lord, willing however to remove this unbelief, appeared to the disciples again when St. Thomas was with them, and gave him the satisfaction he required. It was then that, convinced of his error by such strong evidence, St. Thomas burst out into the devout exclamation, "My Lord and my God;" and became, through his Divine Master's grace, one of the most active of His followers. St. John concludes his account of this transaction, thus: "Jesussaith unto him, Thomas, because thou hast seen me thou hast believed; blessed are they which have not seen and yet have believed." Let us therefore learn from this speech of our Lord, that faith in Christ should be our ruling principle; and let us fervently pray that we may never be led away from the right path by doubts or unbelief.

St. Thomas, after the dispersion of the Apostles.

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preached the Gospel to the Medes and Persians, and other Eastern nations, and at last to the Indians, among which people he suffered martyrdom at Malapoor, on the coast of Coromandel, and was buried in the church which he had caused to be erected in that city. The success with which this intrepid minister taught the doctrines of our holy faith, had created much jealousy and hatred against him in the Brahmins or priests, who surprised him whilst at his devotions in a place of retirement, and attacked him with stones and other weapons. and at last put an end to his life and sufferings, by piercing him through the body with a lance, A.D. 73. His remains were found in the year 1517, amidst the magnificent ruins of Malapoor, which was in honour of that circumstance named St. Thome or St. Thomas by the Portuguese. When the great traveller, Marco Polo. was in India in the year 1269, he was informed that the body of the Apostle and the lance with which he had been pierced, had been removed to Goa, and there is every reason for believing such to have been the fact. Many other circumstances have been brought to light, in proof of the place and manner of the death of St. Thomas, and it is past dispute that there were Christians in India, from the earliest ages, who were probably brought to the knowledge of Christ by this Apostle.

Alfred the Great, in the year 883, sent Sighelm, Bishop of Sherbourne, with alms to be distributed among them, and received in return various rich gems. St. Thomas may be known in pictures by the lance which he holds, in token of the mode in which he was put to death.

May we never recur to the life of this Apostle, without praying for still farther increase of faith, and belief in the all-sufficient power and goodness of God; and may He in His mercy endue us with so devout and resolute a spirit, as shall firmly stand against all the temptations of the world or the seductions of infidelity; and, lending a gracious ear to our supplications for Divine assistance, may He afford us His merciful aid

<sup>&</sup>lt;sup>1</sup> Infidelity means unbelief.

and direction, as He once did to the wavering mind of the Apostle.

#### THE COLLECT.

Almighty and everliving God, who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; Grant us so perfectly and without all doubt to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with Thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

#### MANOAH'S SACRIFICE.

"And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren and bearest not; but thou shalt conceive, and bear a son." Judges xiii. 3.

Manoah offer'd to the Lord
A humble sacrifice;
According to the stranger's word—
A message from the skies.
His faithful wife, with inward jey
That message had receiv'd;
She long'd to clasp the promis'd boy,
And tremblingly believ'd.

Oh! ever thus may mortal man Submit to Heaven's award;
Nor vainly, rashly seek to scan The counsels of the Lord!
But now the kindling flames ascend Like incense to the skies;
While silent prayer and praises blend A grateful sacrifice.

As thus they knelt in solemn awe,
(Oh, wondrous, glorious sight!)
The stranger's homely robes they saw,
Transform'd to dazzling white.
And, lo! he mingles with the flame,
Ascending to the sky;
'Twas then they knew his secret name—
Jehovah—Lord—Most High.
Whilst vet, with wonder mute, they have

Whilst yet, with wonder mute, they pause, Manoah took the word;
"We now shall surely die—because
Our eyes have seen the Lord."
"Nay, wherefore doubt?" the woman said,
"If God had meant to slay,
We had not heard nor witnessed
These glorious things to-day."

Thus she, with soothing, cheering voice, His doubts and fears subdued; And bade his fainting heart rejoice, His wavering faith renewed.

Oh! this is gentle woman's part, To cheer, subdue, and bless;
To share in joy her husband's heart, And soothe it in distress.

Wickham St. Paul's, Essex, May 23.

M. A. B.

#### THE SCRIPTURES.

In the waters of life, the divine Scriptures, there are shallows and there are deeps; shallows where the lamb may wade, and deeps where the elephant may swim. If we be not wise to distinguish, we may easily miscarry: he that can wade over the ford cannot swim through the deep; and if he mistake the passage, he drowns."—

Bp. Hall's Select Thoughts.

#### VALUE OF NEATNESS AND REGULARITY.

THE value of neatness and regularity cannot be too often spoken of. Men like to see neatness about them; and one of the numerous causes why men dislike their homes, is the want of tidiness on the part of a wife, and, in consequence, of her daughters. The man is to be pitied, who, having a love of tidiness, is doomed to return to an untidy room every evening. Discomfort must follow, and a husband will be inclined to absent himself from a home which presents continually to his sight a mass of litter, instead of a well-ordered, cheerful attention to household duties and comfort.—Magazine of Domestic Economy.

#### A TRUE STORY.

IT was in the small country town of K. that I was sitting one bright June evening, with my old friend Miss F. in her little drawing-room, observing all that was passing in the street below, when I was attracted by a sight that is always pleasing—a happy family group. The window we were sitting at, looked towards the end of the street, which was closed by the termination of one of the plantations at T— Park, the lodge-gates being close by. At

this cheerful window we were sitting, when I called the attention of my old friend by saying, "Here is a pretty sight—a labourer evidently returning from his work, his children having gone to meet him. In one hand he holds a little girl about six years old; and on the other side is a stout boy in petticoats, who seems to be about four; and behind is a nice-looking girl, older than the other two, hopping and skipping in all the gaiety of childhood. It really does my heart good to see them," exclaimed I, "for the happiness of the children speaks well for the affection and kindness of the parent." My old friend looked earnestly at the group for some time, and as they passed under the window, said, "It is Wilkinson and his children; you would not have seen that sight this time last year." "Indeed!" I said, "and why not?" A year ago Wilkinson was a confirmed drunkard, and often, very often, have I seen him lying in this quiet little street, in a state of intoxication too disgusting to He was a good workman, but, as his poor wife told me, he hardly ever did a stroke of work from one week's end to another. His wife and children, as you may imagine, were starving; the furniture in the cottage had been sold or pawned by degrees to provide food, till every resource was exhausted by which the poor woman could satisfy the wants of her famishing infants. They got into such wretched plight that the poor woman was obliged to consent to go into the poor-house. Here mother offered to take the eldest girl to her home, and the two little creatures you have just now seen running by their father's side, were to have accompanied their mother. When all this was settled, she told her husband (fixing on a time, as she said, when he was more sober than usual) what she had been obliged to do; the pale faces of herself and children told him too plainly how they all had suffered. Wilkinson was not a hardhearted man, though he had proved himself to be a selfish one, having sought to gratify his drunken tastes at the dear price of sacrificing his wife's health and comfort. He was struck by what his wife said; and, taking up his hat, hastened out of the cottage, and never stopped till he came to the house of one Mr. ----, of the Temperance Society: to him he told his story, and expressed an earnest wish to reform. Mr. — heard him with compassion, but told him he could hardly believe him to be sincere, as the last time he saw him he was supporting his drunken body against the cottage-door, shouting to all "sneaking temperance fellows to look how much more of a man he was." "But." Mr. added, "we will try you. I shall be at the meeting this evening, and you must come and enrol your name." Wilkinson went back to his wife, told her of the first step he had made towards his reformation, entreated of her to stay in the miserable cottage one other week, and if he did not, at the end of that time, bring her some earnings, he would not prevent her doing what might be the best for herself and the children. His wife promised all he wished, too happy to be with her children and husband even in their wretched dwelling. Whilst they were talking, the grandmother came in to fetch the eldest girl: she was rather angry when she heard what the daughter had done, for she did not believe Wilkinson's promises. However, she gave her daughter two shillings which she had with her, and said, "if Wilkinson really kept sober to the end of the week she would bring them a loaf." On this small pittance they were subsisting when I became acquainted with them. I found Wilkinson could not get work, his drunken character being so well known; and there was little chance of their plight being amended. But, as Wilkinson in this emergency did not return to his former habits, I was encouraged to hope the best; and, by speaking to a friend, I got him an occasional job in breaking stones or clearing rubbish from the high road. He was very industrious; and having by degrees established a character for industry and sobriety, he was hired by a neighbouring farmer, and has now been regularly employed by him for eight months." Here my friend stopped in her interesting story, and I said, "I need not ask more—the sight I have just seen of Wilkinson and his children is a sufficient proof how those eight months have been spent, and I trust a sufficient earnest of how all future months will be spent." FRANCES.

A SHORT MEDITATION SUGGESTED BY "THE SONG OF SIMEON."—St. Luke ii. 29.

LORD, 'tis enough; my fading eye
Hath waited for this promised hour;
I've seen—I've seen Messiah nigh,
And felt his advent's saving power.
Now let thy servant, Lord, in peace,
From earth and all earth's objects cease.

I hail the twilight of that day Which once formed, Midian's seer, thy song 1; And now I fain would speed my way, To chaunt its praise with seraph's tongue.

I see that light, behold that star,
Not as you seer in days of old;—
I see him nigh, and not afar,
And share the blessings of his fold.

With higher light that star shall shine, And wider shall that blest fold be; The Gentiles now (saith God) are mine, As favoured Israel's progeny.

Yea, light from shades of death shall spring, That light shall Israel's sons obey; And gentiles to the new-born King, Shall, gladly, sacred homage pay.

But who shall see the latter day,
The bright the glorious dawn arise,
When Thee all nations shall obey,
Below, as now above the skies?

Yet would not I on earth delay
To see the spreading star so fair;
But quickly speed to heaven my way,
All rays of glory centre there.
Then let thy servant, Lord, in peace,
From earth and all earth's objects cease.

#### CAUTIONS.

I HAVE been sometimes asked by my Correspondents why I put so many accounts of dreadful accidents in the extracts from Newspapers at the end of each Number, as well as in other parts of it; or how I could suppose that my readers would be amused with these distressing particulars. The answer is, these articles are not intended for the amusement of our readers. If that were our only object, we could easily find anecdotes enough

<sup>1</sup> See Numb. xxiv. 17, and Rev. xxii. 16.

for that purpose. But, if any of these distressing accounts should act as cautions and warnings, we think that we shall be the means of far more good than could have been produced by the most lively and entertaining stories which we could lav before them. I once rode over to a town about twelve miles from the village in which I was then living; and, in going to call on a poor person whom I had known for some years, I saw some neighbours standing about the door, conversing gravely to one another, and looking very sorrowful. asked what was the matter. I was told that one of the children, a very fine boy about eight years old, was dying, and that the family was consequently in deep distress. I went in, and found the poor mother, with the boy on her knee; he appeared to me to be at the point of death. I was then informed that the cause of this was, that the poor lad had taken up the tea-pot which had been just filled with boiling water, and that his throat and stomach were so dreadfully scalded, that the doctor had given, from the first, very little hopes of his recovery. We have frequently seen accounts in the newspapers of accidents of this nature. Now, if a caution to parents to guard against this danger should be the means of saving the life or preventing the sufferings of a single child, 'we shall think ourselves far better rewarded for the insertion of such a caution, than if we attempted to entertain our readers with the most amusing articles not calculated to answer any good or useful purpose. We have sometimes seen a Cottager, or his wife, drinking out of the spout of a tea-pot; it might be cold tea or cold water:—a child sees this, and imitates what he has seen; and, not being able to see its danger, loses its life by swallowing hot water.

An account of an awful death of a drunkard may have been the means of checking a beginner, and stopping him in his way to destruction.

An accident happening to a Sabbath-breaker, may have been a warning to many others; and may have led them to see the danger of being engaged in any occupation in which they would be afraid to be called to judgment. Or if any person has, through ignorance, offended against the law of the land, a hint on that subject may prevent difficulties.

With this preface, we give the following cautions,

extracted from different newspapers.

About six weeks ago a substantial farmer, residing near Chard, Somersetshire, had been transacting business in the neighbouring market town, and re-mounted his horse in a dreadful state of intoxication, when a friend remonstrated with him for venturing to ride in such a state. He replied that "he could ride to hell in a quarter of an hour." Awful to relate, he was found dead on the road, having fallen from his horse at a spot just a quarter of an hour's ride from the town!!—Morning Herald.

Intemperance in Sweden.—A German paper states that only forty years ago Sweden consumed but five million bottles of brandy, and that now twenty-two millions are scarcely sufficient for annual consumption. Statistical calculations prove that three-fourths of the crimes committed are to be attributed to intemperance. The

population is diminishing.

Death from Intemperance and Exposure.—Lately a man died in the workhouse of Shoreditch parish, from the effect, as it appeared, of exposure to the inclemency of the weather, in a state of intoxication. He had been several years receiving occasional relief from Shoreditch parish, but was known as an habitual drunkard. He has been numerous times taken to the Worship-street police-office on charges of drunkenness, and was lately taken before Mr. Broughton, the magistrate, by some of the police, who had found him "drunk and incapable of taking care of himself." Being then told that he must pay a fine of 5s. he pleaded his inability to do so, and after some detention was discharged. The next day, however, he was found by some of the police lying on the ground in Spitalfields. It was stated that he then appeared to be intoxicated. In the course of the day he was removed from the station-house to the policeoffice, but the excitement of the drink had passed away, and left him in a state of paralysis. Mr. Broughton thought from his appearance that he was dying; and, having caused him to be carried into a warm room, saw some wine and water administered to him. The unfortunate man was removed to Shoreditch workhouse, and it was afterwards reported to the magistrate, that he there received such medical and other attention as his situation would admit of, but he died at four o'clock in the morning.

On Sunday afternoon, at a beer-house at Stock-cross, in the parish of Speen, Berks, a labourer undertook to swallow four pints of strong beer at four draughts in four minutes. He accomplished his undertaking as to three pints, but failed in drinking the whole of the fourth; the consequence was, he became immediately intoxicated, and was found dead soon afterwards in a barn, whither he had been removed.—Salisbury Herald.

On Sunday afternoon, a man who had for some time been working on the Birmingham rail-road at Kensalgreen, while drinking with some of his companions at a public-house in that village, for a wager, drank off half-a-pint of rum at a draught. After sitting for a few minutes, he suddenly fell off his seat in a state of insensibility, and expired in less than half an hour afterwards.

An inquest was lately held on board the Bartwood, a collier, in St. Hillier's Harbour, Jersey, on the body of a sailor, who was found dead that morning in his berth on board that vessel. The deceased was proved to be an habitual drunkard; even when found he still held a bottle with brandy, nearly empty, in his hand, from which no doubt the quantity drunk had caused his death.

Transportation.—It ought to be universally known, that transportation, which was formerly a light punishment, is now a very dreadful one. The convicts are divided into three classes:—" the first are sent to condemned settlements, where they are imprisoned for life. The second class are compelled to work eight years in chains on the high road. The others are distributed in various parts of the settlement, and are kept in the condition of slaves, but without the imposition of chains."

We observe in the country papers received this morning numerous paragraphs of sudden deaths, many of which it appears have occurred without the slightest premonitory symptoms. The cause is, doubtless, exposure to the great heat of the sun, which determines the blood to the head, and terminates in apoplexy. People cannot at this period of the year be too cautious of exposing themselves to the influence of the noon-day sun.

Cruelty.—By the 5th and 6th William IV. cap. 59, sec. 2., it is enacted, "that if any person shall, from and after the passing of this Act, wantonly and cruelly beat, ill-treat, abuse, or torture any horse, mare, gelding, bull, ox, cow, heifer, steer, calf, mule, ass, sheep, lamb, dog, or any other cattle, or domestic animal, shall, on conviction before one magistrate, pay a penalty not exceeding 40s. and costs; or, in default, be committed to hard labour for fourteen days."

Weights and Measures.—Notwithstanding the Act of last session, which prohibits the sale of grain by any other than the imperial measure, and of meat by any stone but that of 14lbs., the old customs are very generally continued. It may be useful, therefore, to mention, that persons are going about the country laying informations against those guilty of this offence. The penalty is 40s. for each offence.

# THE NURSE'S MANUAL; OR, INSTRUCTIONS FOR THE SICK CHAMBER.

A VERY useful little volume, with the above title, lately published at Cambridge, has been sent to us by a Correspondent. The author's name is not attached to the work, but it is supposed to be written by Mr. Winterburn, surgeon of Cambridge. The author, in the Preface, says, "To correct errors, especially such as, when adopted, lead to mischievous consequences, is an acknowledged duty to society from those who are conscious of their existence. It is under the influence of such feelings, that the following pages are presented to the public." The author's advice on the important subject of "vaccination," may be the means of removing

many of the scruples which prevent the practice from being universally adopted. Vaccination is, like every thing else connected with human affairs, liable to failures; nothing on earth is perfect. But, though some persons may take the small-pox after they have been vaccinated, these instances are so few in proportion to the whole number that have been vaccinated, and who. have gone through the proper stages of the disease. that we may reasonably calculate that if every child in the kingdom were vaccinated, so few subjects for small-pox would remain, that the disease would soon disappear from our land. And in fact we do see that in those parishes and districts where it has been the customs to vaccinate the children, there has been for many years no small-pox at all. Mr. C. says, "Parents are bound by duty and natural affection to use those means which human wisdom has discovered to be conducive to the preservation of their offspring, among which 'vaccination' stands most prominent, as being no less than an antidote to that most direful, disfiguring, and devastating scourge—the small-pox; and heavily hangs the responsibility on those who, through prejudice, carelessness, or indifference, fail to apply this gracious boon. The first objection urged is, that, as it occasionally fails, there can be no dependence placed upon it. The very objection is an argument for its use; for 'occasionally failing,' shews that there is success in the majority of cases. Suppose we apply the same objection to a parallel case; -because 'occasionally' people die in defiance of medicine, therefore, as it does not cure all, it must necessarily be useless, and should not be taken. The absurdity of this reasoning becomes apparent. The fact is, that since vaccination has been introduced, the small-pox is rapidly on the decline, and much of its malignant character abated."

After answering other objections, Mr. C. says, "To preserve the lives of children, vaccination offers its protecting powers. Why then should you through fear deprive your family of a remedy used in all the higher circles of society, and adopted in the family of every! medical man, who are united by the same tie of affection

as others, consequently would not risk an experiment upon their own? It is very important that the virus should be taken in a moist state, that is, before the ulcer is in an advanced state. That virus which is first formed appears much stronger than when the pustule is fully ripened. Children's arms done with the former scarcely ever fail taking the infection with the first incision (cutting); whilst with the latter the difficulty becomes greater; which evidently shews that the virus of the cow-pox is in a more concentrated form and more virulent at that period, and consequently more likely to defend the subject from the small-pox than the other. Should the arm become very much inflamed, a little vinegar and water, slightly laid over the arm by a thin piece of rag, will allay it."

#### CAMBRIDGE FLORISTS' SOCIETY.

AT a meeting of this Society, the Rev. I. S. Henslow, Professor of Botany, traced the gradual alteration and improvement of "florists' flowers," by cultivation, from "weeds" to their beautiful appearance and splendid colours as exhibited that day; adding, how thankful all ought to be to the all-bountiful Giver of life, that so innocent and delightful an occupation was afforded them to exercise their industry, and moments of relaxation from business.—Floricultural Cabinet.

PADDINGTON BANK FOR SMALL SAVINGS.
MR. EDITOR,

As I frequently see accounts in your Magazine of clubs and institutions for the benefit of the poor, I think it possible that the following particulars relative to one in the parish of Paddington, may be not only interesting but advantageous, if other parishes should be induced by this account to imitate what has there been found so beneficial. A few years ago there was neither a savings' bank nor any institution of that nature in the parish, for the benefit of the working classes. The savings' bank, since established, is succeeding in a most satisfactory manner,—many thousand pounds being already therein invested. But it is to a humbler institution that I would call your attention; namely, a bank for the deposit of smaller sums

than are received at the savings' bank. On one day in the week, (Wednesday) after the school-children have left school for the usual half-holiday, the room is opened for the poor to deposit any sums not less than three-pence, for which they are entitled to the loan of books from the lending library. The curate and the lady visitors attend to receive the deposits and to give out the books; the sums deposited may be withdrawn on any Wednesday and for any purposes. If the money remains in the bank during the summer, a premium is given when it is withdrawn in the autumn or winter: which plan was adopted with a view of inducing the poor to lay by during the months in which it was known that most of them received good wages, and which had in many cases been expended before the winter; and in that season, the families, when most in need of comforts, were left destitute. Much benefit has already arisen even in the short time that this plan has been in operation. Several hundred depositors attend weekly; and the great anxiety shewn for the loan of books proves that much good is doing, it is hoped, morally as well as personally. A sale of blankets and cheap clothing is connected with the above, and was indeed the first cause and means of setting on foot this desirable institution. The articles of clothing are made by the depositors, who alone are allowed to benefit by the sale. Much gratitude is expressed by the poor, and a constant intercourse is kept up between the visitors and depositors, which it is thought has already tended to draw forth a good feeling, very gratifying to the attendants upon the Wednesday meetings. pleasing to see the numbers of children who attend with their little savings, giving the hope that the early habit of laying by will be formed, and not forsaken.

Should the above little sketch cause you to wish for more particulars, I can easily gain them, as I am well acquainted with the managers, and shall have pleasure in furnishing any information required, if such a wish is expressed in your valuable little Magazine, which I ought to add is a great favourite with our depositors, who are particularly pleased with the recipes frequently found in the Cottager's Monthly Visitor.

I.E.M.

#### BLACKBERRY JAM.

GATHER the blackberries in dry weather—pick them clean—add to every pound of berries half a pound of coarse brown sugar, and boil the mass three hours, or longer if the fruit was wet, stirring it well. Preserve it like any other jam. It may be spread on bread, or made into rolled puddings.—Magazine of Domestic Economy.

#### FEEDING BEES.

In early spring, as their stores become lessened in consequence of the bees being more frequently called into activity and requiring food, they should be supplied with food on every day when they may venture out, until they find flowers sufficient for their subsistence. The best food, except honey, is thus made—a quarter of a pint of water, the same quantity of weak ale, one pound of moist sugar, about half a tea-spoonful of salt; boil all together, till it becomes a syrup. A small quantity of this is to be placed near the hives in a large plate, with a few slender twigs across it, on which the bees may rest when they eat, to prevent their wings from becoming clogged.—From the same, slightly altered.

# EXTRACTS FROM A WORK ENTITLED "EXPLANATIONS OF THE BIBLE."

## My Cottage Friends,

I DESIRE to lay before you the following Extracts from a little work entitled, "A Preface, or General Explanation of the Bible;" written by a gentleman, whose strenuous endeavours and superior abilities were ever exerted for the spiritual and temporal welfare of the poor, and whose life displayed the spirit of "pure religion, and undefiled before God."

"When you read your Bible, do it with reverential awe; you see before you the words of eternal life—the oracles of heaven—and the title-deeds to an incorruptible and everlasting inheritance. This holy book displays to our view the nature and perfections of God, and reveals to us in the clearest manner the various dispensations of His

wisdom and goodness from the beginning of the world. It unfolds the covenant of grace and mercy on the authority of the prophets, the apostles, and holy men of God, who penned it under the inspiration of the Holy Spirit. Convinced as you must be, that the Holy Scriptures are given by God Himself, it remains for you to seek for the help of His Spirit, that you may be enabled to live by His heavenly directions, and seriously to reflect that the eye of God is witness not only to your grosser transgressions, but to every neglect of and indifference towards his word and commandments.

The first intimation we have of our redemption by Saviour, was given to our first parents; who, their disobedience, reduced us and all their posterity to a fallen and degraded state. But God was pleased to pity their lost condition, and He gave the assurance that "the seed of the woman should bruise the head of the serpent" the devil; and enable those who should trust in Him to triumph over that great enemy of mankind.

After this, the principal events recorded in the Book of Genesis, are, the destruction of the old world of the ungodly by a flood-the preservation of Noah and his family in the ark—the call of Abraham—and the Divine The remaining historical books promise made to him. of the Old Testament exhibit a comprehensive view of God's dealings with his people during a course of 1,500 years, and present us with awful and striking proofs of the power, wisdom, and providence of God in the punishment of sin, and in the reward of fidelity and obedience.

We now come to the "Book of Job," wherein you will find the great and necessary duties of patience and resignation under the severest trials, and devout trust in God, powerfully recommended and enforced.

The "Proverbs of Solomon" will instruct you in your various duties. They inculcate piety to God, justice to man, and sobriety towards yourselves.

From the Book of "Ecclesiastes," you may learn to fix a true estimate on all earthly enjoyments. "Fear God, and keep his commandments; for this is the whole duty of man."

The "Psalms," a considerable part of which were composed by David, contain such a collection of Divine sentiments, abound in such pious and devout affections, and are animated with such a fervent spirit of devotion, that if we read them with seriousness and attention, we may, with the Divine blessing, receive such counsel and consolation as shall guide us in safety through this world, and lead us to the promised happiness of the world to come.

We now come to the prophecies of Isaiah, who is justly esteemed the first of the prophets, by reason of the many remarkable circumstances which he foretold of the life and death of the Messiah. He lived between 700 and 800 years before our Saviour's appearance upon earth, and he speaks in the clearest terms of His miraculous birth, the Divinity of His nature, and the dignity of His office, powerful miracles, and His ignominious death! There are yet many other singular circumstances which have an immediate relation to the sufferings and death of Christ the true Messiah, that are so distinctly and minutely set forth in the writings of all the prophets, as wholly to shut out the possibility of an application of them to any other person that ever was or ever will be upon the face of the earth.

In the New Testament, you will find related, by sure witnesses, the wonderful actions of Jesus Christ Himself. You will there learn, that He, whom we call our Saviour, declared Himself to have come down from heaven to teach men how they should live—to suffer death for the sinfulness of mankind—to promise a resurrection after death to eternal life—and to assist them henceforward to the end of the world, in performing His commands by the influence of His Holy Spirit.

Study then the Scriptures; for in no other writings or books whatever are there such abundant marks of divinity and truth to be found. Take the Bible as the best and noblest gift of God to mankind: reverence it as your guide, your counsellor, and your comfort through life—it will prove "a lamp unto your feet and a light unto your path."

The Close of Sarum, June 25, 1836.

#### LINES WRITTEN ON A BIBLE.

LORD, let me on thy grace depend, When o'er this sacred Book I bend. That unbelief may never find A resting-place within my mind, Nor dare presumptuous to scan The Word of God and not of man. Remove each doubt, and calm each fear, Accept each humble contrite tear: And daily to my soul display, Jesus, the Life, the Truth, the Way, Here let me find thy light and truth, The guide and comfort of my youth; In life and death my stay, until I reach at last thy holy hill, Where faith and hope alike shall cease, And both be lost in endless peace.

P. V.

# OUR FACULTIES TO BE DEVOTED TO THE SERVICE OF GOD.

"NEITHER yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. vi. 13.

Not only is God our Maker, but He has redeemed us from the service of sin into which Satan had brought us. We are then doubly bound to lay out our lives according to His will. How are our members to serve Him? Our "eyes" by reading His word, that we may know more and more of His goodness, and learn what He desires us to do; "our hands" by ministering to the wants of others; our "feet" by carrying us where we can be useful to the soul or the body of our neighbours; our "tongues" by praying to God, praising Him, and giving good advice, when it is in our power; our "ears" by listening to whatever is calculated to forward our belief and practice of true religion, particularly in the house of God.

On the other hand, our "eyes" should be turned away from sights or books that would pollute the soul; our "hands" restrained from useless or evil occupations; our "feet" from taking us (unless our duty calls us) into scenes of temptation; our "tongues" must not be exercised with vanity, uncharitableness, or impurity, nor our "ears" lent to scandal, or idle conversation, when we can avoid it;—and a coldness in receiving such speeches will often go far towards putting a stop to them.

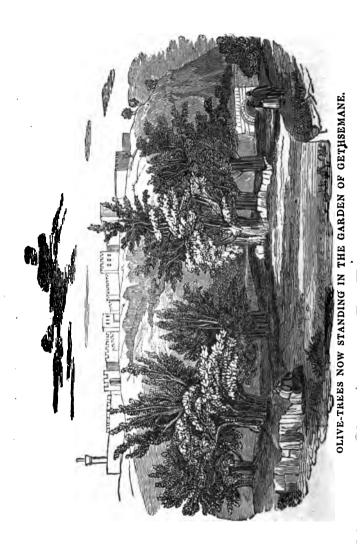
Let us beseech God to aid us by His Spirit to live according to His will; for from Him come both the will and the power to do that which is right in His sight.

E-r

#### PARISH CLERKS.

Mr. Editor,

THE office of a parish clerk ought to be considered as a very sacred office; yet too often they are chosen without any regard to their characters or qualifications. The 91st canon of the Church of England states, that "no parish clerk shall be chosen but by the minister;" and that "the said clerk shall be of twenty years of age at least, and known to the said minister to be of honest conversation, and sufficient for his reading, writing, and also for his competent skill in singing." It would greatly promote the interest of religion, if not only parish-clerks, but all others who are in any ways to assist the public services of God, were "sufficient" and "competent" for their piety and talents to undertake and perform their various duties! As every station in life, however humble, should be filled by persons "fearing God and working righteousness," much more should they be endued with Divine grace and the fruits of the Spirit, who conduct the solemn services of the house of prayer. We know that there are many excellent parish-clerks; and indeed there is of late a considerable improvement in the description of persons appointed to this office, but still in many places there are to be seen some of those whose ignorance, dulness, blunders, and even immorality, are proverbial. This subject is not introduced by way of finding fault, but in hopes that attention may be called to a matter of such importance.



OLIVE-TREES NOW STANDING IN THE GARDEN OF GETH-SEMANE.

In our last Number we introduced a drawing of the present appearance of Mount Sinai. We here give a view of the present appearance of the Garden of Gethsemane. To the devout readers of Scripture, every place which was the scene of the great events recorded in the sacred volume possesses peculiar interest; and the accounts brought home by modern travellers, and the drawings which they have made on the spot, have consequently excited much attention. The Garden of Gethsemane is one of the sacred places which is visited by every Christian pilgrim. It is very near to Jerusalem, and is situated between the foot of the Mount of Olives and the brook Kedron. It was a place to which our blessed Lord and His Apostles were accustomed frequently to resort. was in this garden that Judas the false Apostle went, with a number of officers, to betray his Master; and here it was that our Saviour endured His bitter agony. When Mr. Catherwood was on the spot two years ago, he found almond and fig-trees, and some very old olive-trees. Eight of the olive-trees are so large, that they are said to have been in existence ever since the time of Jesus This, however, is not likely to be true; for Josephus (the Jewish historian) says, that Titus, after having destroyed Jerusalem, cut down all the trees within one hundred furlongs of the city. It is probable, however, that these trees, which are exceedingly old, may have arisen from the roots of the ancient trees; for the olive is very long-lived, and will shoot up very frequently after having been cut down. The trees now standing in the Garden of Gethsemane are wild olives, and appear pollarded from extreme old age.

At the upper end of the garden is a naked ledge of rock, where Peter and James and John are said to have slept during our Lord's agony; and, a few paces from this, a grotto has been made on the spot where he is said to have endured the bitterest part of his agony, when "His sweat was, as it were, great drops of blood falling down to the ground." A small plot of ground, twelve

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yards long, is separated as accursed ground, being the spot where Judas betrayed his Master with a kiss.

The country is in the hands of the Turks; the walls of Jerusalem are seen on the upper part of the picture. The Christians who live in the neighbourhood are chiefly of the Roman Catholic faith. They have great veneration for every place connected with the Scripture history, and describe all the particulars as if they knew the very situation of every place described in the Bible. These accounts, however, are not to be depended on, the particular spots of the Scriptural scenes and miracles cannot be now known; but the general resemblance is quite sufficient to confirm the truth of the statements of Scripture.

There is an engraving of the Garden of Gethsemane in Mr. Finden's elegant work of "Landscape Illustrations of the Bible." of which our print is a humble imitation.

V

#### LINES

On a Robin Redbreast singing in St. Edward's Church, Cambridge, on Advent Sunday, during the time of divine service.

HAIL! little feather'd minstrel, hail!
Thy notes are sacred here;
They o'er thy wood-notes far prevail,
Melodiously clear!
In pure and unaffected lays,
You join the ADVENT hymn of praise!

You choose within our Maker's shrine,
To spend the sabbath-day;
O may thy choice be ever mine—
May I the call obey!
In pure and unaffected lays,
To join the ADVENT hymn of praise!

N.

MEETING AT CHELSEA FOR THE OBSERVANCE OF THE SABBATH.

Ar a meeting held in the Infant School Room at Chelsea, on Tuesday evening, July 19, many excellent speeches were delivered by the clergymen and gentlemen in the neighbourhood, pointing out the duty and the advantages of a religious observance of the sabbath. Whether or not much will be done, or can be done, by the force

of law, to promote a right observance of the Lord's day. it is certain that much may be done, and that much has been done, by the interest which the discussion of the question has excited throughout the country. Numbers of individuals have altered their former habits in consequence of being led to consider what was the manner in which a Christian ought to pass the day which the Almighty has appointed to be kept holy. Their example has been imitated by others, and thus much good has Those who have been thus led to see the been done. benefit of giving one day to the peculiar duties of God's worship, have soon felt the happiness as well as the advantage of their change; and the good effect of this has been seen in their general conduct during the rest of the week. A mere formal observance of the Sabbath is no proof of the heart being right towards God; for none ever were more strict in the outward observance of the Sabbath than the Pharisees of old, but there were none whose hearts were more set against Christ and his religion: and there are many Pharisees in our own days who observe all outward forms, but who have no love for Christ in their hearts. But if the love of God be really grafted in our hearts by His Spirit, then shall we keep His Sabbaths, and shall consider His day as a means of preparing us for all the other duties which His Gospel requires.

Among the many excellent speeches which were made at the meeting of the Chelsea Association, there was none which attracted more notice than that of Mr. Chancellor, who was himself an example of the good effect produced by the interest which has been excited on this subject. Mr. Chancellor is well known as one of the largest and most respectable proprietors of carriages let out for hire in the neighbourhood of London, and has likewise a great concern in stage-coaches and omnibuses. Now, in the neighbourhood of London, unhappily, Sunday is often the most profitable day to these proprietors; so that whoever tries to point out to such persons the evil of making the Sabbath a day of work and of worldly gain, does in fact propose that this person should make a great sacrifice of his worldly interest. This, to a worldly-minded

man seems hard; and though perhaps in the end there may be no real loss, yet there is a certain *present* loss; and thus worldly interest will always be fighting against spiritual good. When, however, the right spirit of Christ's religion touches the heart, all other considerations give way at once. A person who was present has sent us some portions of Mr. Chancellor's speech, written down from memory.

### MR. CHANCELLOR'S SPEECH AT THE MEETING.

ABOUT four years and a half ago, it pleased God to turn my heart to Him, and I need not tell my Christian friends, that when the heart is changed, the conduct will be changed also. It then came into my mind that I was acting wrongly in allowing my public conveyances to run on the Sabbath-day, but I had great doubts what to do, for I knew that if I gave it up, it would be a loss of 500%. a year to me; - and my family was large. I made it a subject of prayer to God, and at length my mind was quite made up on the subject. It is impossible to describe the peace and happiness which I have enjoyed since I made this resolution; I would not return to my former practice if you were to lay 10,000 pounds before I always now too pay my men early on Saturday morning, instead of Saturday night; and great is the benefit which has resulted from it. I used often to hear of their joining in riots at the public-houses near, on Saturday nights, but now nothing of the kind occursnot one of my men is ever drunk, nor do I hear of their using improper language. Our Sunday is really a day of rest. It is delightful to me to see my men at Church, and reading their Bibles; my wife and I distribute tracts among them on Sunday mornings, and they often come and ask me such questions about religion as quite stagger and astonish me. I desire not to speak thus in my own praise—to God be all the glory, for He has done it all. I wish many of my neighbours might be induced to follow my example; for they would find happiness from it here, and I am sure they would in heaven. M. D.

#### TREACLE BEER.

AT a neighbour's house, I was lately asked to try a glass of Treacle Beer, which had been made exactly according to the receipt sent by our correspondent B. and inserted in our last number (page 343). It was a pleasant sort of beer, very like spruce beer; and is in fact much the same, but the spruce is not added; and this omission to many tastes makes it more pleasant. It must be a wholesome, mild and nourishing drink. It is sweet in consequence of the treacle. All beer is naturally sweet; it is the sugary part of the malt which makes common beer; and in this there is a degree of nourishment. The hops are put in to make it keep, and they give it a different sort of flavour. Beer may be made of anything that has sugar in it. but malt has been generally used, as having been considered to produce this sugar at the cheapest rate. Those who like to try the treacle beer may make it at a very trifling expense. The yeast gives so much fermentation, that it is not safe to use glass bottles; stone ones, moreover, are cheaper, such as are generally used for ginger beer; and it would be well to tie the cork down. It would be a great thing for the pockets as well as for the morals of labouring people if they could get rid of the notion that a great quantity of beer gives them a great deal of strength; it is a very wrong, and a very expensive fancy. The use of drinking is to quench the thirst; but, after a sufficient quantity has been taken for that purpose, every fresh glass of strong beer only makes a man more thirsty. The treacle beer is quite as nourishing as the strongest ale, and will quench the thirst without heating the stomach. Ginger beer too is a wholesome, cooling sort of refreshment in hot weather. It is pleasant to see that many people in the streets of London will now stop and take a glass of ginger beer, which is sold for a penny, instead of going and heating and besotting themselves among bad company at the alchouse. V.

### RED CURRANT JELLY WITHOUT BOILING.

Pick from the stalks and strain either red or white currants into a basin or pan, (having first weighed the pan)

then weigh the juice. Take an equal quantity of the finest loaf sugar, roll or break it very small, add to it the juice, and with a silver or bone (not *iron*) spoon, stir the mass till the sugar be dissolved—it will not require more than a quarter of an hour to do this, nor need it be constantly stirred. Put the syrup into jelly glasses, or small jelly pots; leave it uncovered till the morning, when it will be found to be set, and fit to be tied over.—Mag. of Domestic Economy, No. 13. p. 26.

#### SCARLET GIANT RHUBARB.

LARGE, and coarse, and hard as the stalks appear, they are never peeled, but merely washed and cut up. They are sufficiently cooked as soon as they boil; therefore they are sooner ready to come out of the oven than any other raw fruit pie, as the paste only needs attention; the fruit is sure to be cooked. Jam is made in the usual manner, and puddings. We conclude by advising all who can command room, to procure two or three roots of the Scarlet Giant Rhubarb.—See the same, p. 26.

#### PIG-KILLING TIME.

Much good management will now be required to prevent waste and prolong plenty. It may be wise to sell some of the lean parts, as griskin, spare-rib, &c. These fetch the best price; and a cottager's dairy-fed pig will generally find a ready sale. The lean parts do not do well to salt. Sometimes two neighbours agree to kill their pigs a month apart, and each takes half the offal and fresh meat, allowing for any difference there may be in weight. Whatever plan is adopted to dispose of part, there should be a plan to dispose of what is kept at home. Here are so many pounds of meat; according to our usual allowance this would serve us so many weeks. We like to live thereabouts all the year round, so it must be portioned out accordingly. When the hocks, feet, or cheeks are boiled, a cake of fat will settle on the top of the liquor when cold, enough to make a good pudding. The liquor boiled up with a few peas and herbs will make good soup, (a capital breakfast this for a hard-working man on a frosty morning). Even from the liquor in which brawn has been boiled, very good fat may be gained, and freed from salt by skimming it from the liquor while warm, and dropping it into a vessel of cold-water; the salt goes to the bottom, and the fat remains on the top. The brine that runs off from salting the bacon is useful; a spoonful or two of it put into the saucepan with potatoes, makes them boil light and flowery, and is useful at the end of winter and in spring, when potatoes are old.—Cottage Comforts, p. 63.

#### USE OF BIRDS.

THE gold-crested wren, willow-wren or hay-bird, and chiff-chaff, eat insects only. Where they are plentiful, they may be of great use in thinning, on their first appearance, wheat-flies, blue dolphins, hop-flies, and the pea-plant aphides. This is important, for one of these insects killed on its first appearance, will prevent the breeding of thousands. Gardeners are prejudiced against the hay-bird, or cherry-chopper, but it does not taste either cherries or strawberries, but the cherry-plant louse which ravages cherry-leaves in April. Nightingales eat insects only, so do the whin-chat, the stone-chat, wheatear, pippets, and wagtails. Every means should there-fore be taken to encourage them to breed, by protecting their nests. The principal insect-eating birds, which partially eat fruits or seeds, are the common wren, house and hedge sparrows, redbreast, chaffinch, black-cap, garden-warbler, and the greater and lesser white-throats; also the tom-tits. The march-tits eat insects chiefly, but will also eat farinaceous seeds; as those of the sunflower, or peck a bit of ripe peas or apple; but such damage is trifling, and is a reward which should not be grudged, considering the great good they do both to the farmer and gardener .- Horticultural Register.

#### HOME.

Where shall we find that repose of mind which is happiness itself? Every Englishman will answer "at home;" "at my own fire-side;" and, it is because this is the Englishman's answer, that England has taken the lead among the nations. It matters not what is the relation in which the Englishman stands to his home; he may be husband, or father, or son, or brother, or lodger, or servant; and if he can, in the sincerity of his heart, and the honesty of his feelings, make use of the word which is peculiar to the English language, and say "my comfortable home," then we want no farther proof that the man is happy.—C. (Chiefly transcribed from the Mag. of Domestic Economy.)

#### NEST OF THE TAILOR BIRD.



THE tailor bird makes a nest in a manner truly curious. Its outside is made of two leaves, the one is generally dead, which the bird fixes at the end of some branch to the side of a living one, by sewing both together, with little filaments or threads. Thus

it makes a sort of pouch or purse to receive the nest. In doing this, the bill of the bird serves as a needle. Sometimes, instead of a dead leaf and a living one, two living ones are sewed together. Nobody would believe that this was the work of a bird. Indeed it is impossible for any one to look at what are called the works of nature, without seeing that they are in truth the works of a great and gracious Providence. We see this more particularly in what appears to us somewhat curious, but the same may be seen in creatures the most common, though we overlook them, because they are every day before us, and attract therefore but little attention.— National School Magazine.

#### WORKING OF THE NEW POOR-LAWS.

You will be pleased to hear how admirable the new poor-laws are working here (cases of hardship will now and then occur). The rates are reduced in some instances 100 per cent., the energies of the farmers have revived, the moral condition of the peasantry is improved. Friendly Societies upon the most enlarged and stable principles are springing up in every direction, and medical clubs for the poor are established in almost every village. Listless indolence has quite departed. Pauperism in its worst forms is gone—kindness and sympathy are awakened where such feelings never existed before, and, in short, activity and prudence exist now in those cottages where formerly degraded indifference and extravagance were found. I assure you this is not an exaggerated picture.—Extract from a letter from T. A. Green, Esq. Bedford, June 16.

The following statement will show the beneficial working of the poor law bill in the parish of St. Giles, Cam-The expenditure in the year ending April 1834, was 22,3631. 7s. 2d., rates 3s. 7d. in the pound; in 1835, 19.648l. 5s. 10d., rates 3s. 3d. in the pound; in 1836, 17,875l. 17s. 10d., rates 2s. 10d. in the pound; The year ending April, 1837, will not exceed 12,000%, as a rate of 10d, has been made for the half-year: thus, comparing the year 1834, the last year of the old system, and the present ending April 1837, will show a saving of the large sum of 10,363l. per annum. The results are most satisfactory, not only as regards the saving effected, but in the great moral improvement among the poor, and in converting the idle pauper into a hard-working labourer. It is a remarkable fact, that at the sitting of the board on the 1st of June last, there was not one application for relief; and, what is more remarkable, four letters were received from paupers thanking the board for what they had received, and that having employment, they had no farther need of relief.

# SELECT THOUGHTS AND MORAL MAXIMS. (COLLECTED FROM VARIOUS SOURCES.)

THE best method of revenge is "not to imitate the person who has done you an injury."

Never think it a disgrace to change your opinion, when by so doing you may correct an error.

Men were born for the service and benefit of each other; either teach them this plain truth, or bear with their ig-

norance.

Industry is a never-failing friend: a man must be industrious who would either serve himself or neighbour.

The female pen, when the heart is in the right place, is tipped with elegance; its paintings abound, as it were, in the finer touches of nature.

Liberty is a fine sounding word; but most of those who use it (especially those who make most noise about it) mean nothing more by it than a liberty to oppose others, themselves uncontrolled by any superior authority.

A man of bad morals can never be a patriot; for being destitute of virtue himself, he must ever wish to make his country like his own heart, the seat of anarchy

and confusion.

A man by swearing may draw down a curse upon himself, but never one upon his neighbour.

# WATERLOO CÆSAREAN CABBAGE.

MR. EDITOR,

In your newspaper extracts for July, you gave a paragraph containing an account of this gigantic cabbage, which is proved to be as gigantic a hoax as ever was palmed on the public—it is a regular take-in: add to which, the extortionate price, viz. one shilling per single seed. This hint, in your useful little work, may save many a cottage-reader a shilling to lay out in a way that will prove much more beneficial to him, who might otherwise be duped, as many have been, out of their pounds, and may repent it at their leisure. An exposure of the cheat may be found in the Mark-Lane Express Newspaper, of 27th June. Yours, N.

### SILENT SYSTEM OF PRISON DISCIPLINE.

MR. CHESTERTON, the Governor of the Middlesex House of Correction, states the silent system in his gaol

# 1836.] EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c. 287

to be in the most full and efficient operation, and with such strictness, that the prisoners are not allowed to look aside from their work at each other. Besides the turnkeys there are numerous monitors, who are themselves closely watched, and instantly deprived of their posts, and severely punished if detected in conniving at the slightest irregularity. In the Westminster Bridewell, the vast extent of the building enables its governor to keep almost all his prisoners separate, thus rendering contamination nearly impossible. Any attempt to communicate in the chapel must be seen, and would be punished as an act of irreverence. Of the effects of the silent system, the officers of both prisons are disposed, as their experience increases, to think more highly, and although not entertaining the idea that it can entirely do away with crime, it is hoped that a wholesome dread of a prison, will deter many novices from pursuing theft as a regular trade.

### EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

BLIND MEN.—There is a well-known blind bookseller at Augsburg, who regularly attends the book-fairs at Leipsic and Frankfort, and whose stock is never less than 20,000 volumes, who can without difficulty furnish his customers with whatever books they require, and is perfectly conversant with their contents. A blind bookseller also resides in Chiswell-street, in the city, who is well known in the trade for his excellent judgment displayed in the purchase of books at sales. A blind newsman may be seen daily actively employed in making his purchases and attending his customers in the neighbourhood of Drury-lane. A blind man is a resident in Hackney workhouse, who is well known for his active disposition at fires in that neighbourhood, being always the foremost in the removal of furniture or working the engines, and without being incommoded or causing obstruction to others. Mr. Mather, the celebrated blind organist of St. Bride's, Fleet-street, has a singular propensity for climbing heights. At his different country engagements, he always makes it a point to ascend the top of the steeple, declaring that he experiences a most pleasurable though indescribable sensation. Lieutenant Holman, the celebrated traveller, is too well-known to require being mentioned here.

BEES.—A hive of bees belonging to Mr. Fletcher Greenip, of Portinscale, near Keswick, was taken some time since, which weighed 100 lbs.; the hive only weighed 62lbs. when the raiser was taken off. Such was the situation of the hive, that but one raiser could be placed under it, which compelled the bees to sit on the outside for more than a month before it was taken. They swarmed on the 20th of June, and were, therefore, little more than sixty days in the hive; a most extraordinary short period for

the production of so large a quantity of honey.

DOMESTIC POULTRY.—At a poultry-show, at Chapel Brampton, Northamptonshire, prizes were given for fatted poultry best answering the following descriptions:—"The turkeys should be the black sort, they being in general whitest and finest in flesh, deepest in chest, and highest in flavour. The fowls should be plump, deep, long, and capacious in body, with short white legs, small bones, very white juicy fine-grained flesh, the fat and skin equally white, and of delicate flavour. The geese long in body and small in bone; they must weigh twelve pounds or upwards. The ducks should be long in body and small in bone, and they must weigh five pounds or upward: to be shewn alive; no one to have a prize who is judged guilty of excessive feeding to increase the weight of his poultry on the morning of the show." Small-boned well-proportioned poultry greatly excel the large-boned, long-legged kind, in colour, and fineness of flesh and delicacy of flavour, as well as being more inclined to fatten on the smallest quantity of food to the greatest comparative weight and size.

KEEPING EGGS .- It is well known that a sitting hen daily turns her eggs: if she were not to do this, not only would the heat that is communicated from her body be unequally distributed, but the yolk would become misplaced. A laying hen, that has made her own nest, must do the same; for she could not lay the requisite number for a brood in a shorter space of time than twenty days; and in a quarter of that period the yolk would have sunk through the white, and come in contact with the shell, which, being porous, would have admitted the atmospheric air, the vital principle would have become inert, and the egg would be addled. Eggs intended for use should never be suffered to remain in a nest more than one day, because every additional visit of the hens to deposit their eggs induces a warmth which is against the keeping, though necessary to hatching them. As early as the third day of sitting, the nature of the egg is altered, and is consequently rendered unfit for use. The instinct of the mother bird has pointed out the most perfect plan to preserve eggs fresh, and entirely equal to those that are new laid. It is indeed effected simply by turning them every day .- Mag. of Domestic Economy.

PRESERVATION OF SEEDS.—The following statement, if true, is a new proof that seeds may preserve their germinating power for an indefinite period. A discovery has been recently made near Bordeaux, of ancient tombs, probably 1400 years old. In these tombs were seeds in perfect preservation, some of which being sown, have produced flowers and fruit.

-Salisbury Herald.

DEATH FROM INTOXICATION.—A woman having undertaken at Walton fair, on the 2d inst. to drink three quarterns of gin if given to her, some indiscreet person supplied her with that quantity, and she immediately drank the whole of it. She never spoke afterwards, and was found dead in a field.—Chelmsford Chronicle.

CAUTION TO FARM SERVANTS.—Mr. Windoun, of Grantham, Lincolnshire, has had five valuable pigs poisoned by eating a quantity of laurel and box which had been thrown upon a dung-hill to which they had

access.

#### NOTICES TO CORRESPONDENTS.

We have received the communications of A Layman; N.; E-r.; E.; Frances; P. V.; Y.; and D. I. E.

Frances will see, by our two last numbers, that her plan has been anticipated.

# COTTAGER'S MONTHLY VISITOR.

# SEPTEMBER, 1836.

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#### LIVES OF THE SAINTS.

#### ST. STEPHEN.

THE Church on this day (December 26th) celebrates the anniversary of the death of St. Stephen; he is called the Proto-Martyr, which means the first martyr, or witness, of the New Testament; and it is owing to his having thus set the earliest example of suffering for his steady adherence to the faith of Christ, that his anniversary has been fixed immediately following the day held by the Church in commemoration of the nativity of Our Saviour, whose faithful disciple he proved himself, and died, like his heavenly Master, praying for his murderers. The Scriptures give no particular account either of his country or kindred. He was certainly a Jew, but whether born at Jerusalem or in one of the Gentile provinces, it is impossible to determine; it is supposed he was one of the seventy disciple.

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ples, and indeed, from his great knowledge in the Christian doctrine, and singular ability in proving Jesus to be the Messias, it is most probable that he had for some time been studying the divine law under Our Saviour's immediate directions. The wonderful circumstances, the death and resurrection of the Redeemer, followed by the miraculous gift bestowed on his faithful servants, by the descent of the Holy Ghost, combined to produce a powerful conviction of the truth of his doctrine in the minds of all those who were witnesses of the events: and the number of believers increased so much, that the Apostles found it necessary to appoint seven persons called Deacons, to assist them in the various duties which the superintendence of their numerous converts required. St. Stephen, who is described as a man "full of faith and the Holy Ghost," was, owing to his zeal and piety, peculiarly well qualified for this place of honor and usefulness. the many regulations for the good of the infant Church, a public fund had been established for the relief of the poor; and it was the especial office of the Deacons to manage this stock, and distribute it to those who stood in need of such assistance. They also preached the Gospel in the absence of the Apostles, and baptized the converts. These additional teachers produced so immediate and beneficial an effect on the newly associated Christians, that they soon excited the attention and admiration of even the most hardened of their observers.

Many of the Jewish priests, who, before, had been firm supporters of the Mosaic ceremonial institutions, were converted to the Christian faith; and this wonderful success and influence drew on the Deacons, and more particularly on St. Stephen, the envy and malice of the elders of the synagogue, who appointed five of their most learned men to dispute his doctrine, confidently believing his arguments would be overwhelmed and baffled by their superior wisdom. But God inspired St. Stephen with power and judgment to defend his principles against these attacks; he silenced his enemies by his truth and eloquence, and as the Scriptures tell us, "they were not able to resist the wisdom and the spirit by which he spoke." But this feeling of their inferiority still further

increased their rage and envy, and they resolved on the ruin of St. Stephen, even though they must resort to the basest means for its accomplishment. False witnesses were hired to accuse him of blasphemy against God, the holy temple, and the law; and he was hurried for condemnation before the Sanhedrim (or great council of the Jews). Here again, St. Stephen, full of the Spirit of God, defended the justness of his cause with confidence, and strengthened his arguments by an historical account of the Jews since the time of Abraham, and concluded by showing how that nation had now betrayed and murdered the Messiah, as their forefathers had slain the prophets who had foretold his coming. This able defence served only to raise their wrath to its utmost pitch; and the sacred historian informs us that "they gnashed on him with their teeth." But their rage affected him not; he looked up to heaven, and the glory of God was revealed to him, and he exclaimed, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." His persecutors, on hearing these words, which they considered as still further blasphemy, would bear with him no longer, but immediately "cast him out of the city, and began to stone him."

The punishment of stoning was one inflicted by the Jews for the most enormous crimes; and while the holy saint was on his knees recommending his soul to God, and praying for his enemies, as his blessed Master had done before him, his cruel death was effected, and as the Scriptures express it, "he fell asleep." We are told that the witnesses, before stoning him, put off (as was customary) their upper garments, and that they laid them at the feet of a young man whose name was Saul, "who was also consenting unto his death." The conversion of this individual, who afterwards was called St. Paul, and who was so strenuous a supporter of the religion which St. Stephen died for, may lead us to believe that the dying prayers of St. Stephen were listened to, and that God, in his mercy, vouchsafed to pardon some of those

murderers for whom this martyr petitioned.

The body of St. Stephen was carried by devout men to be buried, and we are told they " made great lamentation over him." Historians are not agreed as to the precise time of his death, but it is supposed to have taken place about A.D. 33. He is generally represented in pictures as kneeling in the act of prayer, while, in reference to the manner of his death, he is usually surrounded by a furious rabble casting huge stones at him.

The history of this saint affords much to reflect on: first, how greatly the belief and persuasion of another and better world can soften the sufferings which we meet with in this: and, secondly, how important a part of-Christian duty it is, that we should forgive our enemies. The hope of heaven will endue us with the desire so to act, as if we were looking towards the promises held out to the faithful; and feeling how imperfect, how disobedient, and how thoughtless, the best among us are, we shall receive the injuries and sufferings caused by man as part of our worldly trial, as the well-merited punishment of our offences; and, humbly submitting to the dispensations of a just and merciful God, we shall be less impatient under provocation; and, by habitually practising forbearance in all the lesser vexations of life, be better prepared to meet those greater trials which may assail us. If we would be disciples of Jesus, we must "love our enemies, bless them which curse us, and pray for them which despitefully use us, and persecute us:" this is a perfection of charity peculiar to the Christian religion, and which might appear impossible for erring mortals to practise, had not the example of St. Stephen and other devout men taught us the contrary. Our Saviour repeatedly commands us to forgive our enemies; he says, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses." Whenever, therefore, we repeat the Lord's Prayer, which I fear we are too apt to do without proper attention, we should more especially think on this injunction; and when we say, "Forgive us our trespasses, as we forgive them that trespass against us," we should pause a moment, and inquire of our hearts, "Have I pardoned those who have sinned against me? Do I bear malice against any of my fellow-creatures? Am I free from all

ill-will, and do I truly forgive, as I earnestly hope to be forgiven? Happy are those who can answer these questions in the affirmative; those who cannot may be sure they lie under the displeasure of their Almighty Father, and must not expect Him to accept the petitions, or invocations, which they address to Him. We should carefully avoid allowing our minds to dwell on an injury; the more we ponder on a subject, so much the more it is magnified; our resentment rises in proportion; and the unworthiness of him from whom we have received it, increases in our minds tenfold: it is far wiser to dismiss it from our thoughts, and pray to God for strength and ability to obey his command, when he saith, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

#### THE COLLECT.

Grant, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first martyr St. Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

#### IMPORTANCE OF EARLY HABITS OF INDUSTRY.

It is a most important duty in parents of all ranks in life to give their children early habits of industry; and most peculiarly is it incumbent on those who must earn their bread by daily labour. There are numberless little things in which a mother can employ her smallest children that can walk, and though it may at first take her more time to shew them how to do them than to do them herself, it will be amply made up to her, by making useful instead of troublesome little things of her children. When there are several, the elder ones may teach the younger. Girls should, at a very early age, be taught to mend their own clothes. When they are grown up and have children of their own, they will bless their

mother for having taught them to work. Knitting is a most useful thing for boys to learn; I have known several young men who found it a great resource in illness or unfavourable weather, to be able to knit stockings, which are sure to wear better than those which are bought at the shop. Children can, at a very early age, be made useful in the garden, thus acquiring a habit of work; and it is certainly better for a boy's comfort to send him out to work early, as he will feel it far less irksome to him than if he is kept idling at home till he is thirteen or fourteen years of age.

# ST. CYPRIAN'S EPISTLE TO DONATUS ON THE GRACE OF GOD.

WHEN I lay covered and overwhelmed with a midnight darkness, and floating uncertainly upon the waves of an unsanctified and secular life, knowing not where to fix my feet, nor how to order my steps, and utterly a stranger to the light and truth; under those dispositions which then prevailed with me, I thought (I remember) very hardly of the Gospel promises, and that the method of salvation, propounded by it, was utterly impractible, since a man must be born again in order to obtain it, and must derive from the sacred laver of regeneration the principles of a new life; must put off the old man, and without any change of his bodily constitution, must be entirely renewed in the spirit of his mind. For how (thought I with myself) is so great an alteration possible or practicable? How shall I do to leave off on the sudden, and, as it were, upon the instant, radicated and habitual customs. which time and continuance have made natural to me, and which are closely rivetted to the very frame of my being? These things now have taken deep root, are settled and established in me. When is it ever known, that a man becomes a learner of frugality, who hath been much and long accustomed to sumptuous fare, and to live in luxury How rarely is it observed, that any man becomes content with plain apparel and unornamented dress, who hath been used to sparkle in gold, and jewels, and embroidered garments? The man of ambitious views, who pleases himself, and glories in the ensigns of authority and power, can never well submit to the inglorious case of a private life. He who hath been used to the officious attendance of a crowd of dependants must think himself much a sufferer, when he is left alone. In like manner, there is almost a necessity, that wine should enrage, that pride should swell, that anger should inflame, that greediness of gain should make uneasy, that cruelty should provoke and prompt, that ambition should amuse and please, and that lust should hurry the man into rash and destructive measures, who hath long indulged any one of these several inclinations.

These, and such as these, were frequently my thoughts; for, as I was deeply entangled and ensnared in the errors of my former life, which I judged it impossible for me ever to disengage from, so I really seconded the evil propensities of my nature by my choice, added strength to them by indulgence, and, despairing of any possible cure, I began to look upon them as parts of myself, and to

favour them accordingly.

But when I was baptized unto Christ, and the Spirit of God had purged away the filth of my former conversation; when the light of heavenly truth shone in upon me, and I found myself purified and prepared thereby to receive and entertain it; when the Spirit of God had descended upon me, and I was thence become a new creature, begotten again unto a lively hope; presently all my doubts were settled; all obscurities became plain to me; the light shone in in a wonderful manner after my former darkness. Things appeared easy to me, which before looked difficult and discouraging, and what seemed heretofore impracticable, I was now convinced was very pos-I distinguished thenceforward that sible to be done. earthly principle, which, being born of the flesh, exposed me to sin and death, and that new principle, which I had derived from the Spirit of God, and which had now entirely devoted and attached me to his service.

You are my witness, and will recollect with me, from what fatal mischiefs that death unto sin hath delivered us, as well as what blessings that living unto righteousness hath conferred upon us, You, I say, know all this, without my recital of it, nor need I, therefore, make any

invidious excursions into my own praises; although it should indeed be rather interpreted as a mark of gratitude than of boasting, to mention those virtues, which are the gifts of God, and expressly ascribed to the glories of his grace. So that, now, if we cease from sin, it is agreed to be owing entirely to his favour, and to the faith which is in Him, as, before, our faults were justly chargeable upon human depravity.—From God alone, I say, we derive our powers; in Him we live, by Him we are enabled to will and to do, and even, in our present state, are encouraged to look beyond it, and to forebode to ourselves a farther and future good. Only let a religious fear and caution preserve us blameless; that so the merciful Lord. who hath thus favourably visited us with his holy illuminations, may take up his abode in our hearts, and delight to dwell in us, as lovers of righteousness. For negligence and sloth will follow presumption and security, and then our old enemy will be sure to take his advantage when we are off our guard.

Sent by "A Country Curate."

#### THE NINETEENTH PSALM.

Gon's glory do the heavens declare, His name is written high in air, Day to day, and night to night, Declare his fame surpassing bright; They speak-yet speak not,-but their sound Is seen, is felt, not heard around-And, far as earth's most distant bound, Their line is gone, their words are found.-In them a golden tent is spread, By the great God of quick and dead, For that bright sun, whose beaming joy Is his delight without alloy-Who sallies forth to meet his bride, Forgetting all on earth beside. The giant's joy, who runs a race,-With rapid, yet with certain pace-From end to end of heaven's arch, He speeds his bright and royal march, And, things that mock our mortal sight, Live, touched by his creative light. God's holy law, that brings the soul, From Satan's to His own controul. More perfect still than glowing sun, Though he a brighter course should run.

Jehovah's witness never lies,-But makes the simplest creature wise. The statutes of the Lord are right, And fill the heart with pure delight. His holy word doth light the eve. With hope of immortality. His fear is clean, without a spot, And through all ages endeth not. Righteous and true his judgments are. Of man's desire more worthy far Than gold, the finest and the best. That ever decked a royal vest.— Than honey and the comb more sweet. And to the soul the richest treat.— With gentle and parental care, They bid thy servant, Lord, beware Of wily sin's infernal snare; And hold before his wondering eyes Of faith and love the heavenly prize. O, who can tell how oft he strays? Lord! cleanse Thou me from secret ways-Which, though no human eye can see, In all their sin are known to Thee .-From wilful faults restrain my soul, Nor give me up to sin's controul, Then, guiltless of the great offence-Rich in imputed innocence— Thy servant's thoughts and words shall be Acceptable, O Lord, to Thee, Who strengthenest and savest me.

A LAYMAN.

#### ON THE CHURCH SERVICE.

(Continued from page 255.)

At the time of the "reformation," when the religion of this country was changed from the "Roman Catholic" to the "Protestant," the first care of the reformers was to have the Bible translated into our own language;—and, after this was done, their next care was to have a book of prayers drawn up in our own language. Here was a vast change for the better. The Bible, before this time, was in "Latin," so that the greater part of the people could not understand it:—and public worship was performed in the same language, so that the people knew not what prayers they were offering up. When the people found that they might have the Bible in their own language, they were exceedingly anxious to read it; and those who could not read, rejoiced in the opportunity of

hearing it read. When they thus came to know what the Bible really was, they saw that there was no foundation in it for many of those doctrines and usages which were taught and preached by the Romish Church; and thus the translation of the Scripture alone was the means of bringing the greater number of the people to leave the Roman Catholic Church, and to become "Protestants." And they soon saw the advantage, and felt the comfort, of having a "Book of Prayers" in their own language, by which they were enabled to know what they were offering up; and thus, according to the Apostle's direction, to "pray with the spirit and with the understanding also." But how many there are, even now, who do not understand what they are offering up, even though they have the prayers in their own language! They seem as if they went to hear the minister read the prayers,instead of considering that they go themselves "to pray." The worship of our church is a "social" worship; it is the worship of "the people,"—a worship in which they are "to join." If they think they have properly attended to the duty of public worship when they have only listened to the minister whilst he read the prayers, they are in a serious error, and are losing the principal advantage of meeting together. There is a part of the service, indeed, to which the people are attentively and devoutly "to listen;" but, in a great part, they are to "join." made a few remarks on this subject in our last number (page 254), and a few additional remarks, introduced from time to time, may serve to draw attention to the subject, and may thus be the means of good.

When a service for the church was first made in the English language, it began with the "Lord's Prayer;" but, after being thus used for a time, it was thought to be somewhat too sudden and abrupt; and those parts which now come before the Lord's Prayer were accordingly introduced. The service now begins with the "Sentences;"—these are all taken from Scripture, and all call us to repentance and confession of our sins. Next, the minister, in what is called the "Exhortation," addresses the people, and exhorts them to confess their sins before God, and to accompany him with their confessions to the throne

of the heavenly grace. In most congregations, it is common to see some persons repeating the words of the Exhortation after the minister. This is quite wrong. He is addressing them here,—and they should reverently listen to his exhortation.

The "Confession" comes next, and this they are all to repeat; the minister, in his exhortation, beseeches the people, as many as are present, to accompany him with their confession, and to say it "after him." In this, then, all are to join; but it is common, in many congregations, to have this part of the service gone through in a very improper manner,—the people here being silent, when they ought to speak, and leaving the confession of sin only to the minister and the clerk; and thus the meaning of social and united worship is quite destroyed. It is true that it is possible for a congregation to go through the whole service in a regular and orderly manner, without having any real devotion in their hearts, or a deep feeling of the misery to which they declare, in words, that their sins have brought them. Still, on the other hand, where there is but little apparent understanding, or feeling of the nature of the service that is offered, there is too much reason to fear that the real spirit of devotion is absent. We are to come to the throne of grace with hearts true to our profession,—" with a pure heart," as well as with "a humble voice."

The "Absolution" is the next part of the service. "Repent and believe," is the Gospel message of mercy. Through the merits of our blessed Saviour, and through his sufferings in man's stead, there is pardon for those who truly repent of their sins,—and who, in faith, seek to be forgiven through the sacrifice of Christ. The minister, accordingly declares that "Almighty God, the Father of our Lord Jesus Christ, pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel." Some objectors to our service say that the "Absolution," in our service, is "Popish;" and that the priest pretends to forgive sins, as the Roman Catholic priests do. It is no such thing,—it is quite different from the Popish Absolution, for there the priest pronounces forgiveness:—but in our "Absolution," the priest only

declares that "God" pardons and forgives those who truly repent and believe. He pardoneth and absolveth, &c. But repentance is the gift of God;—the priest, therefore, invites the people to join with him in beseeching God to give them "true repentance," that their present service may please Him, being the offering of penitent hearts; and that they may receive "His Holy Spirit," that the "rest of their lives may be pure and holy," so that, through Jesus Christ, they may become partakers of "eternal joy." If there has been confession of sin from the heart, and if there be real repentance and sorrow for sin, and an earnest desire to be forgiven, and an anxious wish to lead a new and holy life, and faith to believe that there is pardon and peace to be obtained by the mercy of God, through the sacrifice of Christ, then there is a right disposition to offer the Lord's Prayer, which is the next part of our service as it now stands.

# EXTRACT FROM THE LIFE OF WALKER OF TRURO, BY SIDNEY.

REPENTANCE, faith, love, and obedience, graces which so delightfully adorned the character of Mr. Walker, were the true proofs of his preparation for heaven; and confidence in them could not have been shaken, even had his dying moments been deprived of all pleasurable sensations. Neither raptures in Christians, nor indifference in unbelievers, prove any thing of the unknown hereafter. How can we have actual views of things above, when eye hath not seen, nor ear heard them, inasmuch as they are alone perceptible to angelic faculties; and we must be made like Christ before we can see him as he is? Now are we the sons of God, and it doth not appear what we shall be; but we know, that when we appear, we shall be like him, for we shall see him as he is. Heaven will burst in full glory on the astonished spirit of the departed saint, and (awful thought!) hell will open on the appalled soul of the hardened sinner, whatever their previous feelings may have been. The tenor of the Life, and not the emotions of the Death, of any man, must form our guide, as to our hope of his condition in another world. Sent by Y.

SPEECH AT THE CHELSEA MEETING FOR THE OBSERVANCE OF THE SABBATH.

Mr. Editor,

HAVING read with great pleasure in your last number (page 280,) the extract which you gave from Mr. Chancellor's speech, of which I was myself one of the hearers, at Chelsea, I have sent you an extract from the speech of Mr. Rochford Clark, which was delivered on the same occasion.

"I was walking in town with a friend of mine, a short time ago, and in the course of conversation we were led into a discussion of considerable length, on the subject of the due observance of the Lord's day, a subject which was just at that time brought much into notice by the introduction of Sir Andrew Agnew's bill into parliament. My friend remarked, that much, very much might beeffected by private example, in furtherance of the desired object; and that, in this manner, we might all, whatever were our station in life, in some degree promote it,—he also said that he was persuaded that many persons. who were very anxious for the legislature to interfere in enforcing the observance of this blessed day, were themselves, through want of consideration, acting contrary to their principles. 'As an instance of this,' he added, I will tell you what happened to myself the other day. My mother is a zealous supporter of Sir Andrew Agnew's bill, and very anxious for its success. It is my custom, as I live near, to call on her every Sunday,—and the other day, when I went as usual, I found a boy standing at the door with a tray of fish: I made no remark at the time, but went in; and, after sitting awhile, my mother said to me, 'Well, and how is Andrew Agnew's bill going on?' I replied, 'Why, mother, I do not exactly know how the bill is going on, but I know this, that as I came in, I saw a boy bringing some fish to your door; and I do not quite see how that boy could have been keeping the Sabbath as he ought, while, instead of going to church, he was carrying fish for your dinner across the Park.' She replied, 'Son, you are right; that never occurred to me before; I have myself

been causing others to break the Sabbath; this shall never happen again.'—'Thus, we see,' said my friend, 'how we may all assist in promoting the proper observance of the day in various ways, which we are apt to overlook, from considering them insignificant—though they are in reality very important, both in themselves, and as regards the example which by them we afford to others.'"

J. D.

DESIRE AMONG THE ROMAN CATHOLICS TO READ THE SCRIPTURES.

Some persons say that there is no essential difference between the Roman Catholic religion and the Protestant. for that the members of both churches worship the same God and the same Saviour. In one sense, this is true; for both churches sprung from the same beginning; or, to speak more correctly, there was, at first, only one church, that which was founded by the apostles, of which Jesus Christ was the chief corner-stone. But, in time. through man's corruption, great errors in doctrine and practice crept into the church,—and the Pope, considering himself the head of the church, assumed great authority and power in temporal as well as spiritual things; and whatever the church said was to be believed or to be done, the people were taught that this must be right. Now, if the church can appeal to the plain meaning of Scripture in support of its doctrines or practices, then its authority ought to be listened to,—and all Christian people may be expected to receive as truth what they find declared to be so, by the word of God. But, unhappily, the people had no opportunity of knowing whether the Romish doctrines and practices were scriptural or not,—for they had not the use of the Scripture: -and thus masses, penances, worshipping of the Virgin. and other Popish ceremonies and services, went on from age to age, the people supposing that all must be right, because their priests told them so,-and not being able to search for themselves.

When the "reformation" was brought about, the Scriptures were translated into such languages as the people understood. There were many different causes

(and some not very worthy ones) which brought support to the reformation in England. But what caused it most to spread among the people, was the translation of the Scriptures into our own language. People read the Scriptures, or heard them read,—and they saw, that, in those points on which the Roman Catholics differed from the Protestants, the Scriptures said nothing to justify the Romish practices and opinions. The great support of the Protestant religion, and the great means by which Roman Catholics are to become Protestants, will be the reading of the Scriptures. It does not seem possible that the peculiar practices of the Roman Catholics can go on. if the Scriptures are searched, and understood. is cheering to those who are anxious for the propagation of truth, to see that there is, at this moment, among Catholics, a great anxiety to have the Scriptures in their own language. It is said that this desire is most strongly expressed by many of the Roman Catholics in Ireland. This is a great step towards Protestantism; for the effect of searching the Scriptures must be to show that the Protestants were right in rejecting those doctrines and practices, which distinguish the Romish Church from ours; the readers of Scripture will not find that the peculiar tenets of the Roman Catholic religion are grounded on Scripture. The following extract from an Irish newspaper shows that there is a spirit of inquiry among the Catholics of Ireland, from which great good may be expected:--

"Converts from Popery.—Near Cork, a Roman Catholic clergyman, named Mathews, has been for a considerable period engaged in preaching doctrines at direct variance with the essential tenets of Popery. He is remarkable for more than a common measure of intelligence and education. At the close of several months he delivered a discourse on the text "Search the Scriptures," so awakening, so contrary to the whole genius of Popery, as to bring down on him the rebuke of the Catholic bishop. The Rev. Mr. O'Keeffe was dispatched with a commission to make personal inquiry into the views and transgressions of Mr. Mathews. After an interview of two hours with this delinquent against the laws and cus-

toms of Popery, Mr. O'Keeffe returned to the bishop with a request that if any further communications were to be made to Mr. Mathews he might not be charged with them, as he had come to the conclusion that Mr. Mathews had acted in accordance with the doctrines and commands of Scripture. The astonishment of the Catholic bishop at this annunciation may be more easily understood than described; and that astonishment, we dare say, has not been diminished by the fact that Mr. O'Keeffe is now following in the footsteps of Mr. Mathews, and is preaching the pure Scriptural doctrine of salvation."—Dublin Record.

#### COTTAGE GARDENS.

MANY cottagers have now a quarter of an acre of gardenland, or more, besides that annexed to their houses. The time to cultivate these to advantage is in the evening, after the day's work is over; for staying away a day or two in the week from regular employ, and thus losing wages, to work in the garden, can never answer. All the children of a family, too, can be employed occasionally in the cottage garden; and, if the land be judiciously cultivated, all this labour is far from being misemployed; for I have heard it said by a labourer who had several children to assist him, that, without interfering with his usual work, his garden, of a quarter of an acre, had in one year brought him a profit of 61. over the rent. A garden will afford the means of honestly keeping a pig, the cottager's greatest luxury. I say honestly; for I am certain that the bacon that has been obtained by stealing food for the pig, which is too often the case, can never be eaten with any satisfaction by those who have the slightest feeling of fear and love towards God. The hours redeemed from the beer-shop may also and ever should be made a blessing to the cottager and his family, by prayer and reading the word of God.

## INSTRUCTION FOR THE DEAF AND DUMB.

THE attention of a teacher should be on the watch to seize, and as far as possible make, suitable occasions

for the exemplification of his lessons. Lessons, too, must frequently be framed for the occasions that present themselves; keeping in view the temper, dispositions, and capacity of the learner. The same examples and illus-

trations will by no means suit all learners.

Dr. Watson says, "I have found by experience, that one deaf person may be employed to teach another with the happiest effect. So much so, that when I happen to be, for the moment, at a loss to make one of slow apprehension understand a lesson, I turn him over to one of his schoolfellows who has learnt it, and never without advantage to both."—Abridged from pp. 36 and 37 of the Introduction to Dr. Watson's "Instruction of the Deaf and Dumb."

Plates illustrative of the Vocabulary for the Deaf and Dumb, 1 vol. 8vo. at the same publishers', may be useful where there are *two* afflicted children in a family.

HORTICULTURAL SOCIETIES IN VARIOUS PARTS OF ENG-LAND AND WALES.—ENCOURAGEMENT TO COTTAGERS. (Continued from p. 246.)

Amongst the notices of these Societies in the Gardener's Magazine, are the following additional remarks respecting cottagers' contributions:—

Dorsetshire Horticultural Society, July 8.—" Only two cottagers' prizes were awarded, and both were gained

by Joseph Sims."

Hertfordshire. Hertford Hort. Soc. June 16.—
"The cottagers' prizes were excellent; and, amidst the glittering and dazzling hues of the choicest flowers, the specimens of double stock and bouquets of flowers in neat brown earthen vases, drew forth warm admiration."
July 28.—"A very fine bouquet of flowers was exhibited by James Welsh, a cottager at Essendon, who also brought on this occasion a brace of fine cucumbers, a plate of apples, and a tray of carnations."

Norfolk. Holt Hort. Soc. Nov. 12, 1834.—" The cottagers are slower in bringing forth their productions than could be wished; but their table presented

<sup>&</sup>lt;sup>1</sup> Harvey and Darton.

many instances of industry and economy, which were

rewarded accordingly."

Dereham Hort. Soc. June 29.—" This was the first exhibition. The cottagers' table was thinly covered; but the distribution of 21.6s. in sixteen prizes, will no doubt operate as a stimulus for the future."

Yarmouth Hort. Soc.—" The cottagers' show was

very good."

North Walsham Hort. Soc.—" The cottagers' prizes were numerous."

Somersetshire. Bath Royal Hort. and Floral Soc.—
"The vegetables were greatly admired; also spinach (new sort). On the opposite side were specimens of the same description of vegetables, together with some apples of enormous size, sent by the competitors for the cottagers' prizes, which reflected the highest credit on their culture."

Suffolk. Bury Hort. Soc. Sept. 25.—" The cottagers' tables were well covered; and were remarkable for a large quantity of honey. One cottager in particular, (Asham) to whom a reward of 10s. was given, has obtained from one swarm of bees, purchased in May 1834, forty-six pounds of fine honey, and three excellent stocks of bees, worth about 6l."

Beccles Hort. Meeting, July 3.—" The vegetables were very fine, and what gave us great pleasure was the talk of the cottagers, whose vegetables rivalled those of the subscribers; twenty-five prizes were awarded them."

Sussex. Newick Hort. Soc. Sept. 10.—" The cottagers' productions were so excellent, that a great number of extra prizes were awarded; and several of those cottagers who did not obtain prizes received, each, one shilling, and all a ticket of admission to the exhibition."

Warwickshire. Floral and Hort. Soc. Sept. 17.— "Sir Eardely Wilmot has very liberally given 51. addi-

tional to the cottagers' prizes."

Wiltshire. Wilts Hort. Soc. April 7.—" The fruits and vegetables, and the cottagers' prizes, were very good."

I add the following from the Salisbury Herald, Aug. 18.—" It will be gratifying to many of our readers to

know that the competitors for the cottagers' prizes were more numerous than we have observed for many previous

meetings."

Yorkshire. North Riding Hort. and Floral Soc. Sept. 18.—" The chairman, the Rev. J. W. Mosley, pointed out to the notice of the company the remarkably fine productions of vegetables, which were in great abundance, and of the first order, particularly those exhibited by the cottagers, whose specimens crowded the table allotted to them."

Jersey Hort. Soc. April 22.—" There were only three cottagers who gained prizes." Sept. 2.—" On this occasion we were glad to notice one prominent improvement;—namely, the extent and excellence of the cottagers' exhibition. Indeed, such has been the effect of the Society's patronage, that the products exhibited by the cottagers excelled in many particulars those of the gentry." Oct. 14.—" There was an excellent display of cottage-products, particularly fruits and vegetables."

Wales. Swansea and Neath Hort. Soc. Aug. 4.—
"The cottagers' prizes were numerous and very good."
Sept. 24.—"The cottagers' collections were numerous

and exceedingly good."

Anglesea Hort. Soc.—" Upwards of fifty cottagers were present, and these were all generously entertained at the expense of Mrs. Fuller of Bodorgan, to whom the Society is well known to have been indebted for its

origin.

A perusal of these notices may not only be generally gratifying to the readers of the Visitor, but may also perhaps be useful in several ways. Should they meet the eye of any managers of Horticultural Societies where there is not that attention paid to this department which we observe to be the case in those here mentioned, it may possibly lead them to adopt some of the plans above noticed for encouraging industry and good management amongst cottagers. It may also lead some of the cottagers into whose hands these papers may fall, to inquire whether there are not such Societies in their own neighbourhood, where they may exhibit their fruits, vegetables, and flowers produced by their little gardens,

and be enabled by means of the prizes they may thus gain, to procure seeds or tools for their further improvement.

D.I.E.

### A WATER-PROOF JACKET.

OILED calico, or linen cloth, is now much in fashion among the navigators of the Humber; the material merely payed over two or three times with a brush dipped in linseed oil is rendered totally impenetrable to water. Jackets thus anointed afford the wearer the advantage of light water-proof apparel, instead of the heavy Flushing garments formerly in use. It is also used for awnings for boats.—Sir George Head's Excursions in the Manufacturing Districts of England.

#### CAUTION TO DRIVERS OF WAGGONS.

Those who are entrusted with the care of waggons and horses, ought to be such men as are known to be particularly careful and steady. They are often required to go to distances so far from their master's eye that they cannot be watched; and, if they are careless, thoughtless men, their master's property is in great risk, as well as the lives of the drivers, and of others besides. A man riding on the shafts may fall asleep;—or he may, on a sudden, be obliged to remove from his seat under circumstances of great danger. A waggoner will often go into a public-house, and leave his horses for a long time together in the street, without considering the mischief they may be doing, or the injury they may be suffering;—and, when the man is once overcome with liquor, it is neither safe for himself nor others, that he should be intrusted with horses, waggon, or any thing else. The following account is taken from a newspaper, and has been sent to us by a Correspondent:—

An inquiry lately took place at the Green Man, Finchley Common, to inquire touching the death of George Dawson, aged twenty, a fine young man, who was killed under circumstances of a very afflicting nature. His head was literally smashed to atoms, and the left leg severed from the body above the knee. John Spriggs, the

driver of the waggon which occasioned the catastrophe. had been apprehended, and during the proceedings was in custody. Mr. Speet, proprietor of the Green Man, deposed that on Saturday evening he was standing at his door, when he observed a loaded waggon, drawn by four horses, gallop down the hill from Highgate. There was no driver. On approaching his house witness saw deceased on the top of the waggon. In consequence of the violence of the speed one of the chain traces became unhooked, which the deceased observing, he descended on to the shaft, from which he jumped, but in so doing he fell, and both the off wheels went over his left leg and head. Witness ran to the spot, but the young man never moved, his death being instantaneous. The driver afterwards came up: he was in a state of excessive intoxication. Had the driver been with the waggon the accident would not have happened, as the deceased fell owing to the great rate the waggon was going at. The waggon belonged to Mr. T—, near Welling, Herts. Mrs. L stated that she saw the driver flog his horses severely about half a mile from the inn, which caused them to start off at a furious rate; but he did not follow them. ness expressed her fears to him that an accident would happen; but he made no reply, being so very tipsy. The jury returned a verdict of "Manslaughter" against Spriggs, who was committed to Newgate.

#### ON MOTIVES IN SCHOOLS.

MR. EDITOR.

Knowing how deep an interest you take in the rising generation, and especially in the mode of conducting schools, I beg to trouble you with a few observations, which may perhaps draw, from yourself or your correspondents, some further remarks. I have long questioned the policy of those numerous "incentives," which are offered and applied, in many schools, by way of "reward:" such as the various prizes contended for; especially that continual and daily taking of places, which sometimes prevails. Now, I am far from denying, in all cases, the utility of *some* stimulus of this kind; but to make the attainment of such distinctions the main motive

for exertion, does appear to me very unadvisable and injurious. Besides the meanness of the object, great evil is occasioned by an excitement of the baser passions of our nature—of envy, jealousy, hatred, and all uncharitableness; and, not seldom, there is more *mischief* arising, from the perpetual raging of such passions in the breasts of youth, than *good* from the acquirement of learning; the moral character is thus very seriously and permanently injured.

I have myself a charge over several hundreds of children, and never hold up a single reward for them to fight for; nor is there any taking of places, except by the progressive removal from one class to another. And yet I find no lack of encouragement among the children, no want of adequate proficiency. Perhaps I may carry the matter to an extreme; all I will say, however, in behalf of it, is, that it works exceedingly well, and has done so for

years.

Many imagine that children are incapable of being led on by moral and spiritual persuasion, and by their value of the master's approval: unquestionably, I am entitled to say, that this is an entire mistake: they are quite capable of being so led. This I fully believe, that indolent and perverse children often cannot be governed by moral influence alone; those, however, who are well disposed, generally need little stimulus besides an occasional token of approbation, and the gradual advancement which their attainments and character will ensure.

You see, Mr. Editor, there are two points, on which I take my ground. 1. That the remunerative and rivalrous system accustoms the mind to unworthy motives of action, comparatively excluding such as are worthy. 2. That it often inflicts a permanent injury, by the continual excitement of evil passions in early life—in that stage of life, when impressions are apt to be lasting. Pray, Sir, what do you think of this matter? says your friend,

Bolton, August 9. J. S.

P.S. I would add, that I am particularly alluding to the cases of National, and Sunday Schools.

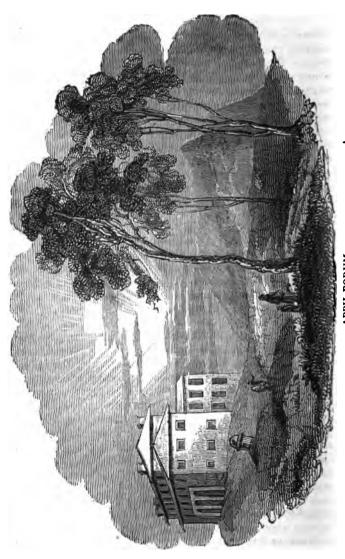
UTILITY OF TEACHING CHILDREN DIFFERENT EMPLOY-MENTS.

Do not consider it a great hardship not to be able always to obtain exactly the kind of employment you have been used to; you often hear of a man getting on well, because he can turn his hand to any thing; and this is sure to answer. I do not mean to be always shifting about from one thing to another, for then nothing is done well; but when your usual occupation fails, try if you cannot do some other work. To an elderly person this must be difficult; yet I have known a man, grown grey as a soldier, turn his hand to ploughing and stone-breaking; but it is well to accustom a boy to different kinds of work, as this will render a change of employment in more advanced life less irksome.—Friendly Address to my Cottage Neighbours.

#### BILLS.

THERE is one mistake which it would be well if people in all ranks would endeavour to avoid—I mean running up a long bill at a shop; if you cannot pay five shillings this week, how will you be able to pay ten shillings next? Struggle hard to pay your week's bill every week, and you will never get into any serious difficulty. Much might be done by the cottager and his family in the way of economy. What is earned is sometimes spent as soon as received; they hope that next week they shall have as much, and therefore are too apt to forget the future; but how much better would it be, if, when in good work, a labouring man's wife would consider that perhaps he may be out of work, or some of them may be ill, and that it would be more comfortable to be careful, lest another week they should become beggars. The young women of a family should especially take into consideration the unnecessary money they spend on their dress. It is a great pity they cannot hear what is thought of their appearance, when they are decked out in finery far above their station in life. Parents should be most careful not to encourage a love of dress in their little girls, and very particular not to set them an example of it. No one can tell to what evils the string of blue beads round the neck of a girl of three years old may lead.—From the same.

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#### APPH FORUM.

A CORRESPONDENT has furnished us with the annexed drawing, taken by herself, near Appii Forum. place not very far from Rome. The building seen in the picture is a convent, and this view gives the present appearance of the spot. Appii Forum is situated on the Appia Via, (or the Appian Road) much spoken of by the Roman writers of former days. This road was made by Appius Claudius more than three hundred years before the birth of Christ; it extended from Rome to Capua, which was then the limit of the Roman territory; it was continued afterwards to Brundusium. Its whole length was about 342 miles. It was paved with exceedingly hard stone, so firmly, that, in several places, it remains entire to this day, more than two thousand years since it was first made. The Romans generally paved their roads with hard stones; and we know that they made several such roads in our own country during the long time that they had possession of Britain. We read of Appii Forum in Scripture. St. Paul, in the 28th chapter of the Acts of the Apostles, describes his journey from Jerusalem to Rome, when he was taken to be tried before the Roman Emperor, having used his privilege as a Roman citizen of appealing to the Emperor Cæsar himself. He thus escaped from the fury of the Jewish people. The Apostle's journey was chiefly by water, but it was partly by land. He landed at Puteoli in Italy, and from thence went by land to Rome; and he informs us, (Acts xxviii. 15.) that several of the Christian brethren came to meet him as far as "Appii Forum." Places mentioned in Scripture possess much interest, even though their present appearance would not have otherwise excited particular notice. St. Paul's journey by land may be traced in a map of Italy, and the whole voyage is shown, by a map, in Mant and D'Oyly's Family Bible, at the beginning of the "Acts of the Apostles," as well as in other large Bibles.

Since writing the above, we have received the following account of "Appli Forum," from the same correspondent who favoured us with the drawing.

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Dear Sir,—I am afraid that the little information I can give of Appii Forum is very unimportant.—It is somewhere about 42 or 43 miles from Rome, in the way to Naples; a very bad inn is the only house there, and is by the side of the raised road, which runs through the Pontine marshes. The pale and unhealthy looking people who keep the inn never sleep there, on account of the unwholesome air (mal-aria) which pervades these marshes, but they go every night to a village a few miles distant. The religious house which is sketched in the drawing is on the opposite side of the road; and, it is said, was built on this spot on account of its being the place where the Christians from Rome came to meet St. Paul.

This, I am sorry to say, is all the information I can give of "Appli Forum." The interest which one naturally feels for a spot on which an Apostle has trod, was my inducement for taking the sketch, which, however, I am afraid is scarcely worth a place in your publication.

I remain, dear Sir,

Your obedient servant,

H. A. B

I just add (though not connected with the subject), that the high land in the back ground is the promontory of Circe; and that I find, in my journal, in true English taste, recorded, that we had a very bad breakfast at the above-mentioned inn. The road through the Pontine marshes was, I think, made by Pope Pius VI. and is a very fine one, in a straight line for 24 miles, with a row of trees on each side of the road, which is raised a considerable height above the marsh.

# ON SIGNING CERTIFICATES FOR BEER-HOUSES.

THE Northampton Herald of July 9, 1836, notices many evils attendant upon the temptations to drunkenness held out by beer-houses, adding the following remarks:—

"We have heard that the licenses in these cases of beer shops are chiefly procured by the signatures and recommendations of farmers.—Does it never occur to them to consider how much of their corn, and wood, and poultry goes to pay the score of the beer-shops, or

to remedy the poverty caused there in cases where the labourer has been made dishonest by being rendered drunken? . . . . We do not hesitate to say, that it is impossible for a poor man at the present wages to be both drunken and honest at the same time. He must rob somebody. His wife and children are probably first plundered of their fair proportion of food and clothing. The baker and grocer are plundered next, by not being paid for their goods; and then comes the master, whose wood is carried off when coals cannot be purchased, whose thrashing barn will supply meal for the starving pig, and whose flock will at last provide food for the famishing family. To such farmers as desire to withhold their signatures when applied to for a certificate, the following handbill, transmitted to us from the neighbourhood of Wolverhampton, may be useful. see that the new Beer Act requires that every retailer of beer, in order to sell beer to be consumed on the premises, must have a certificate signed by six rate-payers. I hope that the rate-payers will consider well whose certificates they sign. We all know how large a part of the rates are entailed on us by the drunkenness of the poor. If we promote drunkenness we increase our rates; and the more beer-shops there are, the more drunkenness. But it is unpleasant, you will say, to refuse a neighbour. So it is. And yet it is more unpleasant, at least it ought to be, to injure a whole neighbourhood. If I should be asked to sign a certificate by any of these beer-shop keepers, I have made up my mind to answer, 'Though it were to my own hindrance I will have nothing to do with it; it is a bad business; you may sell beer to be consumed off the premises without any certificate at all-why are you not content with letting the men have their drop of drink at their homes, where their wives and families might partake of it? Why must you needs have them drinking at your own house? It may be your gain; but this I know, it will be mine and their And hark you, my friend, besides all this, I know of a good Book in which it is written, 'Neither be partakers of other men's sins.' To tell you the truth, I have sins enough of my own to answer for already. т 2

sign your certificate, each cup of drunkenness which is swallowed in your house, will rise up in judgment against me. I will not—I dare not use the pen to sign away not only the poor man's comfort, and the maintenance of his family, but the hope of his salvation, and (it may be) of my own soul.' Feeling sure that our sentiments must agree upon this subject, I remain your sincere friend,

"A Neighbour."

#### DRINKING.

LET any man consider in his own mind, and make a calculation how much in different parts of his life he has spent in liquor, and see that, if it had been laid by in a savings' bank, where he would have received interest for it, he would now have been in possession of a comfortable sum? The health, too, wasted at the beer shop, is of the utmost importance to the poor man. How many middle-aged men are old and infirm from drinking! and how many shorten their lives from the same cause! And is not this a crime equal to self-murder of any other kind? Besides, a man in this way loses the power to work perhaps for many years, which is a grievous loss to a poor man's wife and family. Consider also the time there consumed, which might have been more profitably employed.—Friendly Address to my Cottage Neighbours 1.

#### ADDRESS TO TRADESMEN AND SHOP-KEEPERS.

(FROM THE WINCHESTER CENTRAL STANDING COMMITTEE, FOR PRO-MOTING THE DUE OBSERVANCE OF THE LORD'S DAY.)

ALLOW the members of the above Committee to address to you a few friendly lines on the important subject of the due Observation of the Christian Sabbath. We are well aware of the difficulties with which some of you have to struggle. With a family to maintain, rent and taxes to pay, tradesmen's accounts to make up; with custom not very large, and profits but small; we wonder not, we rather commend you, when you appear anxious

<sup>1</sup> Rivingtons.

to seize every lawful opportunity for carrying on your business: the Bible itself commends you. "Not slothful in business," is one motto for the Christian tradesman; but then "serving the Lord," is another and equally important admonition. And when we carry the business of the week into the Sabbath, we carry it where God forbids; we incur His displeasure, and can have no Divine blessing on the labours of the other six days. Accept the faithful hint. Is not this the secret cause why some of you who strive and toil early and late, from Sabbath to Sabbath, almost or quite beyond your strength, yet never seem to get forward in the world? A secret something hampers the machine, and makes it drag on heavily. May it not be this—that, though diligent, honest, and civil, yet you are neglecting God on His own holy day?

But perhaps you prosper in the world; your gains on the Lord's day are greater, it may be, than those of any other day. If, however, you will calmly consider, we will yet undertake to show that Sabbath gains are a real loss.

Let us reason together upon this. Reckon up, as far as you can, all your Sabbath-gains; put them down on one side of a balance-sheet; and then over against them set the corresponding losses. There may be a loss even in money. This will surprise you. But still it is not certain, that the man who opens his shop on the Lord's day, takes more money in the whole week than his neighbour does, who, on principle, abstains from business on that day; and we think that we may mention several real and undoubted losses which are incurred by this lamentable Sabbath-trade.

You lose that rest and refreshment of body and mind, which, though little thought of, are essentially necessary to enable any of us to work with spirit through the week.

You lose that domestic comfort which other Christians enjoy, in meeting their family for religious instruction and Christian converse on the Lord's day.

<sup>&</sup>lt;sup>1</sup> See Evidence of Dr. Farre before the Committee of the House of Commons, since circulated in this neighbourhood.

You lose that retirement for private prayer, the study of Scripture, and self-examination, so indispensable amid

the cares and temptations of life.

You lose, moreover, the comfort and blessing of attending public worship. Not having considered, you have, perhaps, no idea of the extent of this loss; but all who have made the experiment can attest, that it is one

which no worldly gains can compensate.

And what, if to all these losses, is to be added the loss of the soul! You see not, perhaps, at present your danger. But if the Sabbath be neglected and abused, the plain command of God is broken, and we know that the wages of such transgression is death. If the Sabbath be neglected, Christ, the Lord of the Sabbath, is neglected also; and if we neglect Him, there can be no hope of salvation for any of us. If the Sabbath be neglected, we are quite sure that Prayer, and the Scriptures, and the Sacraments, and the other appointed means of grace, are neglected likewise. Can we obtain heaven without God's grace? And can we humbly expect that grace without using the appointed means?

Now pause, and remember our Lord's solemn question, "What is a man profited, if he shall gain the whole world—and lose his own soul? or what shall a man give

in exchange for his soul?"

Most of you, it is hoped, will like this plain dealing. Accept, then, a word of advice. Act honestly by the convictions of your conscience; and resolve, through God's grace, to have done for ever with Sabbath traffic. Make the effort on the next Lord's day. Let your customers know beforehand your determination; and when the morning comes, leave the shop just as it is, without taking down a shutter; and very few, depend upon it, will ask you to sell. If they do, tell them civilly, yet firmly, your resolution; and you may be assured every customer of good principle will respect your conduct. You will then have leisure, like other Christians, for rest and refreshment, for domestic comfort and retirement, and for public worship; and thus will you find your Sabbaths, what God meant them to be, stepping-stones toward heaven—days of rest for the weary—of

instruction for the ignorant—of comfort for the afflicted —of mercy for the guilty—of life for the dying children of men. The Sabbath is a link to connect time with eternity; earth with heaven; man, fallen and guilty as he is, with his Maker, Redeemer, and Sanctifier. Its first breath in the morning says, Rest from labour; draw near to God; meet Him in His house; prepare for death! Its last parting whisper is, There remaineth yet a better rest for the people of God. Will you, then, ungratefully throw back this boon; and for the sake of a few doubtful gains, provoke God and grieve his Holy Spirit? Remember, that in every twenty years of life, we have more than a thousand Sabbaths, all to be accounted for at the day of judgment.

Consider, also, the influence of your example. If you neglect the Sabbath, your families, generally, will do so too. Would you not shudder to have their souls to answer for, as well as your own? And if you and they neglect the Sabbath, why may not all others? Yet, would it not shock you, to see the time when every shop should be open, and all the business of the world pro-

ceed on every day of the week alike?

Do not, then, contribute to what it would be too late to deplore; and remember, that it only requires all to do as you are doing, in attending to your business on the Sabbath, at once to bring about this lamentable end.

We hope you will take in good part the hints we have ventured to throw out; and we would conclude by urging

them on your serious consideration.

## A TAP-ROOM.

WE trust that the following is not a picture of all taprooms; but we fear that there are many which the de-

scription suits too well:-

"What can be more disgusting than one of these dens of infamy on a Saturday night? There vice, in all her hideousness, reigns. In one box may be seen tradesmen and mechanics uproarious amid the wreck of bottles and glasses, discussing with might and main some point in politics—and maintaining (while they can scarcely maintain their seats) dogmas subversive of all adherence

to the ordinances either of God or man. In another may be seen blackguards of every grade, from the picker of pockets to the dealer in blood, planning, over their cups, some midnight robbery or murder. In others there are women, the most abandoned of their sex; while the merry landlord serves all, and joins in the slang of the assassin, or of the politician, with equal facility, being (while the money of his customers lasts) the best of good fellows; but as soon as their purses are empty, he changes his countenance, and turns them into the street, or hands them to the police-officer, as persons disturbing the peace of his respectable house!"—Shirref's Pamphlet on the Miseries of Intemperance.

TRIFOLIUM INCARNATUM, OR ITALIAN CLOVER.

THE Trifolium has, in many parts of the country, this season presented a most beautiful and luxuriant appearance, and although the month of May and part of April were particularly cold and frosty, still this plant has produced, in many places, full two tons per acre. On its first introduction it was the general opinion, that severe frost would destroy it; but this season has proved it to be a more hardy plant than the old-fashioned broad clover. which has this summer, in too many instances, been a complete failure, either from late feeding or the severity of the spring. Another erroneous opinion respecting this new clover was, that it would not grow to cut a second year. This our informant has fully proved to the contrary, as he has cut this season from a piece of ground which, in the early part of last spring (1835), was fed down bare with sheep, and in June following was cut in a green state for the cows and horses (and before any seeds could have been deposited): the same piece was again fed off in the early part of last April, and has now produced from thirty to forty hundred per acre—and this on a piece of thin gravelly soil. It would be well if farmers generally were to harrow or drag in after harvest, in their young seeds, from six to ten pounds of trifolium per acre, for, if it escapes the ravages of the slug or fly, neither time of feeding nor frost will injure it. Sheep are parti-cularly partial to this plant, and, for early spring feed for

lambs, nothing yet ever introduced equals it either in quality or quantity. The surest method of producing a crop is to drag it in as early as possible after harvest, in any clean stubble, and after to roll it or tread it down hard with sheep. If the soil be very light, it would answer well to adopt the latter method, particularly after a shower of rain.—Salisbury Journal.

#### POTATOES.

It is curious that, though so many persons are in the habit, every year, of planting potatoes, it does not yet seem to be settled which is the best method of doing it. Some persons are all for setting fine large whole potatoes, whilst others maintain that the eye is not only sufficient, but preferable. The following extract has been sent to

us by a correspondent:

"A ' Practical Gardener' considers the advice in the Agricultural Report for April, of planting potatoes whole, and closely in rows, to be very ill-judged, as (he says) it is a well-ascertained fact, that the planting potatoes whole is an extremely wasteful practice, and that by scooping out the eyes, and planting them separately, the produce of a given quantity of seed and a given quantity of land is greater, in the proportion of ten to one of the seed, and two to one of the land. Neither should the eyes be planted too closely in the rows, for as each eye produces a plant, sufficient room should be allowed for it to draw nourishment, and to spread its roots and tubers around. The produce of each eye, so treated, will be greater than that of the whole potatoe, if planted whole. To illustrate this fact, which has been proved by the successful practice of all who have tried it, I would ask, what should we think of the gardener, who, in planting cabbages, stuck a dozen plants into each hole he made with the dibble? and from which should we expect the greatest produce, from the dozen plants so treated, or a single one planted separately? to say nothing of the whole dozen, each planted separately. Is it not manifest that the dozen plants, crowded together in so small a space, would deprive each other of nourishment, so far that none of them would form a head? yet, as each eye of the potatoe forms a distinct plant, whether planted separately or all together, is it not equally evident that the same effect must be produced, although not quite to the same extent in consequence of the more spreading nature of the roots? but if whole potatoes are planted closely in the rows, sufficient space cannot be allowed for this spreading."

### WONDERS OF THE STEAM-ENGINE.

A BIRMINGHAM paper communicates the following curious fact:-A steam-engine lately erected on a copper mine in this neighbourhood (St. Austell) has been reported to have raised, at an average rate of performance, upwards of ninety millions of pounds weight, one foot high, with a bushel of coals. The correctness of the statement was questioned by rival engineers and others, and so seriously, that a challenge for a public trial was given and accepted. It took place last week in presence of a number of most experienced mine agents from different parts of the country; and the result of twenty-four hours' trial was the unprecedented performance of lifting 125½ millions of pounds weight one foot high, with every bushel of coals consumed! The engine is of a large size, the cylinder being eighty inches in diameter. The principle is that of Boulton and Watt, but improved in economising the heat when generated, so as in the greatest possible degree to apply it to the end of producing steam, and maintaining it until its work is performed. The engineer's name is West.

#### NEW MANURE.

THE new manure, or analysed carbon, has taken the field in competition with the bone dust. We leave our agricultural friends to test its qualities, but we understand it is from fifteen to twenty shillings per acre cheaper than the bone manure, and we have seen letters speaking of its virtues in the most unqualified terms of approbation. One gentleman from Norfolk, Mr. Richard Taylor, states, that last summer he used it for turnips, and he used rape dust per acre and manure, in the same proportion, and all in the same field. The result was, that where he used carbon, the turnips were by far the best, and were less injured by the fly. The Duke of Portland had ten tons for turnips, and the produce was as good, if not better, than where bones were used on the same land. A Scottish farmer, Mr. Andrew Dalgairns, of Ingleston, Forfarshire, has applied the carbon as a manure for turnips for the last two seasons, with the best effect; the grass was more promising after the carbon than the bone dust.—Agriculturist.

# ON SECURING CORN-RICKS FROM THE DEPREDATION OF RATS AND MICE.

The following has been recommended as a cheap and effectual expedient to prevent rats and mice from getting into corn-ricks. The rick should be built nearly perpendicular, and cut round about two feet high from the ground slanting from the top towards the bottom about eighteen inches. The part that is cut is plastered over with mortar made of clay, or any other substance that will stick to the ends of the straw, leaving a rim at the top of about two inches; the whole is then whitewashed. This plan is adopted by many farmers in Norfolk, and those who practise it never have their corn injured by rats or mice.—Baxter's Agricultural and Horticultural Mag. for 1836.

## EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

CULTURE OF THE POTATOE.—An intelligent farmer in the neighbourhood of Haddington communicates that he has ascertained, beyond a doubt, that in growing potatoes a great advantage may be derived from simply plucking off the bloom from the stem, by which means the produce is much increased, in consequence, we presume, of the nourishment, necessary for ripening the heavy crop of seed apples, being, by this process, thrown back to support the root. He has, for many years past, been an extensive potatoe grower, and he regularly adopts that method, by which the crop is increased at least 14 per cent.

EFFICACY OF SODA IN PROMOTING VEGETATION.—In May, last year, I planted out some vegetable marrow and pompions against a piece of wall merely to hide it. I was not able to get dung to the place without disturbing other things. A piece of common soda that I had in my pocket fell into the watering-pot; being called away, I forgot to empty the water, and it was used for the plants. In about a week they shot out. I assure you the fruit were larger than those from the same seed I left on the bed

of dung. [This is doubtless worth attending to, but great care must be taken not to make the solution too strong—about one pound of soda or pearl ash to fourteen imperial gallons of water will be sufficient for the

purpose.]-Salisbury Herald.

NETTLES.—In Scotland I have eaten nettles, I have slept in nettle sheets, and I have dined off a nettle tablecloth. The young and tender nettle is an excellent potherb, and the stalks of the old nettle are as good as flax for making cloth. I have heard my mother say that she thought nettle-cloth more durable than any other species of linen.—T. Campbell, in the New Monthly.

CRUSHED BONE MANURE.—The crushed bones have been found more immediately beneficial as a fertiliser, when suffered to remain previously for some weeks, mixed with earth in heaps, exposed to the action of the atmosphere. By being thus fermented and dissolved, they are necessarily more speedily serviceable as food to the plants to which they are applied: and this observation more especially relates to the oat, barley, and other spring corn, since these do not remain on the ground for so long a period as other agricultural crops. The proportion is 50 bushels of bones, with five loads of earth or clay; or 40 bushels to five loads of common dung. For wheat and pasture lands, the previous fermentation of the bones is. for this reason, not so essential to the production of immediate benefit. It is impossible to give any general directions for the quantity of bones to be applied per acre, since soil, situation, and climate, must all be taken into consideration. The following facts, however, have been ascertained by numerous experiments:—lst. That crushed bones remain in the soil for a length of time proportionate to the size of the pieces; the dust producing the most immediate effect, the larger pieces continuing to show the longest advantage. On arable land their good effects continue for four years; on pasture land for eight. 2ndly. On turnips, oats, barley, and wheat, the quantity applied has been from 25 to 30 bushels per acre; on pasture land, from 25 to 40 bushels of bone dust, early in the spring. 3dly. The best mode of application is by the drill, with the seed corn. 4thly. The bones should, when first used, be always applied for the sake of experiment in varying quantities per acre; and the farmer should leave, by way of comparison, a fair portion of the field without any manure.-Johnson, on the Use of Crushed Bones as a Manure.

SINGULAR COMBAT.—Lately in Bishopwearmouth, a cat seized a chicken, on which she was about to prey, when the hen instantly flew at the destroyer of her offspring, tore out both its eyes, and ultimately killed it on

the spot.—Durham Advertiser.

At the recent anniversary of the Labourers' Friend Society, Samuel Coleman, who has lived to the age of more than 100 years—till fourscore a field labourer—was presented to the assembly. His wish was to bear testimony to the great and good objects of that Institution, in endeavouring to restore the peasantry to that happy state which they enjoyed when he commenced his life of labour ninety years ago; when labouring cottagers were in the enjoyment of a little land, at a fair rent, with garden, orchard and plot, plenty of provisions, pigs and poultry, fruits and vegetables.

#### NOTICES TO CORRESPONDENTS.

We have received the communications of N.; H.; S.P.; M. H.; Y.; G. P.; and several others without any signature.—We suggest to our correspondents the expediency of using some signature, as without this, we have not the means of acknowledging the receipt of their communications.

## COTTAGER'S MONTHLY VISITOR.

## OCTOBER, 1836.

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#### ON PROFANE SWEARING.

Few things are more distressing than to hear the fright-ful oaths and curses which are so often uttered in our streets. It is plain that those who can use such language are altogether without any principle whatever of religion, or of reverence for the Great Name, which they can use with such horrible familiarity: and it is a most melancholy reflection to a *Christian*, that there are so many thousands in a Christian land who are still in their natural state of corruption—still under the power of Satan, the enemy of souls—exactly in the same state of sin, and darkness, and danger, as if the light of the Gospel had never shone on this our land. If you could get any of these unhappy creatures to listen to you for one moment, and to hear you speak of the dreadful sin they were committing, they would tell you that they "meant no Yolk XVI.

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harm by it, and that they hardly knew what they were saying." This is indeed very commonly the truth! But what an alarming state must that man be in who is placed in this world that he may, under the discipline and guidance of God's Spirit, become prepared for another world of happiness and holiness, and who can not only show that he is altogether forgetful of the great purpose for which God has given him life, but can utter words of horrid blasphemy against that great Being who made him-who preserves him—and who will hereafter call him in to judgment for every word and action of his life. When a man can use such profane and frightful language, and hardly know what he is saying, what can we suppose, but that he is under the power of the great enemy of his salvation, and led "captive at his will?" We know too well how many and great are the temptations of this world to draw men into forgetfulness of God, and the need the true Christian feels of watching, and guarding, and praying against these: but, for the sin of profane swearing, there is no temptation whatever—no advantage—no profit—no pleasure; and yet it is, more or less, the practice of nearly all who have not the principle of religion within What can this be, but that those who are not led by God's Spirit, are led on by that evil spirit who is seeking to keep to himself a people who are altogether opposed to God, and to his holy ways? But does the swearer say, "Will God call us into judgment for every ungodly word we speak; if so, who can be saved? for few there be whose words will stand that judgment." It is true, and no one feels this more than the devout and humble Christian: but he has confessed his sins, and has come to Christ for pardon, and he pleads His atoning blood to blot out his sins—he pleads this daily and hourly; and he seeks for the help of God's holy Spirit to guide him in the way of holiness, and love, and obedience: and he has found that Spirit's help, and he is walking in a course of renewed obedience. If he ever did, in time past, use the language of profaneness, this is now over-such language he now dreads: this is one of the marks of his great change from "darkness to light, and from the power of Satan unto God." But he who

goes on in the use of ungodly language must not suppose that he can be under the guidance of the Spirit of God: a holy man cannot use unholy language.

V.

#### ON TAKING GOD'S NAME IN VAIN.

THERE are many persons who dread the horrible lan-guage of oaths and curses, from a refinement of education, from keeping good company, and from a strong feeling against what is considered low and vulgar; and it is well that even such motives should keep them from using a language so justly offensive to all who have any sense of respect, or regard, for religion or good manners: but these same persons will often be guilty of another sort of profaneness, by using the name of their great Maker and Redeemer in a very vain, careless, sinful manner: they will use such expressions as "Good God!"—
"God help you!"—"God knows"—"God forbid"—and others of the same nature; and this, not with any religious feeling, or sacred reference to God as the great Author of all, but from entire carelessness. This, though they would be shocked to hear it called profane swearing, is in truth the very sin forbidden in the Third Commandment: it is taking God's name in vain; it is using His name without necessity and without reverence. Some persons may say that St. Paul uses the expression "God forbid."—Yes; but he is speaking reverently on a sacred subject: and the translators of the Scriptures might, without any profaneness, and indeed with a very holy feeling, use that expression in their translation. The words, however, of St. Paul, are not translated exactly according to the letter: in the original they are "let it not be," as we might say; or "it may not be;" the name of the Supreme Being not being in the sentence. If it were, however, this expression of an apostle in a sacred discussion would bear no resemblance at all to the careless and thoughtless manner in which the sacred Name is taken in vain in common and trifling discourse. This habit goes, when a spirit of religious earnestness comes: the spirit of godliness in the heart, and the words of ungodliness on the lips, cannot exist together.

#### PARISH CLERKS AND CONGREGATIONS.

WE hope that the subject to which the attention of our readers was called by the article in our last number (page 275) may be taken into the serious consideration of those for whom it was intended, namely, "parish clerks," and those "who appoint them" to their office. Those who minister in holy things ought themselves to be holy; and we might expect that the constant engagement in the public services of religion would tend to keep the mind in a devout and holy frame. Unhappily, however, the very contrary is often found to be the case; for such is the corrupt nature of man, that frequent employment in sacred things, which makes him familiar with them, takes away, by degrees, that sacredness of feeling which they at first inspired, and which they ought always to inspire, and which, in a devout mind, they always will inspire. Whoever has the important duty of appointing others to any office connected with religion, whether it be great or small, in a worldly sense, should consider that he has a sacred trust committed to him; and if such a parish clerk is appointed as shall go through his part of the service in a careless, ignorant, or ridiculous manner, contempt is in a degree thrown on the service itself. Religious and moral conduct are of still more importance. A parish clerk should bear these things in mind; and, besides the attention which he ought to pay to a proper manner in his desk, he ought to be very watchful over his general habits and behaviour, taking care never to be seen amongst drinking and ungodly companions, or frequenting ale-houses, or beer shops, or gin shops; but he should be a pattern and example to that class of persons to which he belongs, and a sort of religious guide and instructor to them. Whilst, however, I attach such importance to the character of a parish clerk, and to his manner of discharging his part of the service, I cannot help mentioning a great fault in almost all congregations, for it is the fault of the congregations, and not of the clerk; I mean the notion which seems to prevail, that the answers and the joining with the minister belong to the clerk alone, and that the people are not to join in them;

whereas the rubric <sup>1</sup> here says nothing about the clerk, but speaks only of the people: the clerk may be considered as a sort of leader of the people, but it is the people who are to join in the service: our service is social, common prayer; it belongs to the people as well as to the priest; each have their part; and it is the neglecting of that part by the people which makes the service so cold as in many churches it is. If all those who professed to worship in our church understood well what they were doing, and felt its importance, they could hardly be silent when they were engaged in such a service; and the difference is so great in churches where the congregation take their proper part, and where they do not, that it does not appear like the same service.

#### LIVES OF THE SAINTS.

#### ST. JOHN THE EVANGELIST.

ST. John was by birth a Galilean, and was the son of Zebedee and Mary, surnamed Salome: this Mary was cousin to the blessed Virgin, and is mentioned in Scripture as the person whose pious care furnished the spices wherewith to embalm our Lord after his crucifixion. It is supposed that St. John was the youngest of all the Apostles, and not thirty years of age when called to that dignity, which appears probable, as he lived above seventy years after our Saviour's ascension. The term "Evangelist," by which this holy man, as well at St. Matthew, St. Mark, and St. Luke are distinguished, was, in the primitive age, applied to all those who preached the Gospel, and proclaimed the glad tidings of salvation, the Greek word denoting in its literal sense "a messenger of joyful intelligence:" from this general application, however, it has since been confined to the four inspired writers, who have selected, from the testimonies and preachings of all the disciples, the whole of the circumstances relative to the life, doctrines, death, resurrection, and ascension of the Son of God, whose merits and sufferings form the foundation on which mankind build

<sup>1</sup> The directions at the head of the different prayers.

their hopes of redemption and everlasting life in the world to come.

St. John, and his elder brother St. James the Great, were brought up to the trade of fishermen, and, when afterwards called to the ministry, formed, with St. Peter, the chosen three to witness whatever was most remarkable in their Divine Master's actions: but it was St. John who was peculiarly distinguished as "the disciple whom Jesus loved;" and, on divers occasions, he received especial marks of preference from our Lord, who thus set us an example of that friendship which natural affection or inclination may form between particular persons, without affecting the general good will we should bear towards all mankind. This beloved disciple it was who, at the last supper, leaned on the bosom of his Master, a circumstance which in his Gospel he mentions three separate times. The Jews followed the ancient Roman custom of reclining on couches during their repasts, and it was considered a mark of honour and dignity to be placed next the chief person in company, and have by that situation the power to converse more familiarly with him. While enjoying this distinction St. John was requested by St. Peter to question our Lord, as to the person who should betray him, and Judas was thereon pointed out as the traitor, by having the sop presented to him. Immediately after this explanation the power of Satan more fully took dominion over that unhappy man, and he departed to execute his wicked designs. Our Lord then addressed to the remaining Apostles a long and affectionate discourse, which is full of instruction and consolation to Christians of all ages; and then, declaring that his hour was come, he went with them to the garden of Gethsemane, where he was to be betrayed into the hands of his enemies. Matthew and St. Mark inform us, that, at this trying moment, the Apostles forsook him and fled; but the attachment of St. John induced him speedily to return, and he entered into the high priest's hall, and attended our Saviour during his trial and crucifixion, boldly exhibiting his belief and love in the midst of that Saviour's inveterate enemies, and publicly manifesting, by this con-

stancy, his gratitude for the remarkable distinction he had received, and also a proof that it was not unworthily bestowed. That the trust and affection of our Lord towards him continued even in the hour of death, shown by his recommending the Holy Virgin to the Apostle's protection. "Behold thy mother," said the dying Redeemer to him; and "from that hour that disciple," we are told, "took her to his own home," and, doubtless, treated her with all the care and consideration which an affectionate son would bestow on a respected And here we may remark on the filial love which, in his utmost anguish, our Lord displayed towards his sorrowing parent; he had indeed taken our nature upon him, and, while his earthly frame was convulsed with a mortal agony, his feelings of anxious care for a beloved relative proved that his mind was affected by No sooner had death released the sufhuman cares. ferer than his divinity was equally made manifest by the miraculous appearances of nature; for who could veil the noon-day sun? who could make the earth tremble? who could rend the rocks, and cause the graves to yield up their dead, but the Lord God Omnipotent? This union of the Divine and human nature in the person of the Saviour is particularly dwelt upon in all the writings of St. John. He begins his Gospel by saying, "In the beginning was the Word, and the Word was with God, and the Word was God," and a few verses farther he adds, "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten Son of the Father, full of grace and truth."

On the news of our Saviour's resurrection, St. John hastened to the sepulchre, anxious, doubtless, to discover the truth of the statement; and we are told "he saw and believed." After several interviews with his beloved Master, and having, with the other Apostles, witnessed his ascent into heaven, we have frequent mention of this Evangelist, as preaching the Gospel, and promoting its

interests with zeal and power.

On the death of the Virgin Mary, which happened

<sup>1</sup> The Word means Christ.

about fifteen years after the ascension, St. John. conformably to the arrangement made for the diffusion of the Gospel, travelled into Asia, and founded several churches there, his chief place of residence being Ephesus, where St. Paul had established a church many years before. It was to the seven churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia. and Laodicea. that he, in after years, addressed the book of Revelations, but it is thought that at this period he did not merely confine his ministry to Asia Minor, but preached in other parts of the East, more especially in Parthia. Historians differ as to the truth of the account respecting the intended martyrdom of this Apostle, but some ancient writers maintain, that during a persecution of the Christians, by the Emperor Domitian, he was accused of atheism, and of wishing to subvert the religion of the empire, and was accordingly brought to Rome, and before the gate called Porta Latina was cast into a cauldron of burning oil, or oil set on fire, from which barbarous death he was rescued by the mercy of God, who brought him out of the flames alive, and uninjured. It is, however, certain, that about this time he was banished to Patmos, a desolate island in the Archipelago, and condemned to dig in the mines among the criminals. In this deplorable situation the Evangelist appears to have written that wonderful series of prophecies concerning the future history of the Christian church, called the Apocalypse, or book of Revelations, wherein the high favour he enjoyed from heaven was still displayed by his being thought worthy to have the glories of a future state in part revealed to him. The Emperor Nerva, who was distinguished for his clemency, having set aside the edicts of the cruel Domitian, St. John returned from exile, and governed the church at Ephesus till the time of Trajan, when he died, and breathed his last so tranquilly that some of the ancient fathers have said he only passed into a sleep. And as a welcome sleep is the blessed death of those who live after the pattern of this holy Apostle, and fix their hopes of heavenly happiness on Christ alone. Such consolation is often afforded to the true Christian in that awful struggle, "when the spirit must return to

the God who gave it," that he calmly yields his soul, as if merely resting in sleep from his earthly cares and labours, and, at the close of his mortal career, finds, with joy unspeakable, that "Death is swallowed up in victory."

With St. John ended the apostolic age, he being the last of those favoured teachers who had beheld the presence of Christ. At this time also the first century of

the Christian era was completed.

St. John is named in old writings by five different appellations, "Evangelist," "Apostle," "Divine," from his treating on the Divinity of our Saviour more than the other Evangelists, "Prophet," from the predictions in the book of Revelations, and "Martyr," by having, according to some statements, submitted in will to the cruel death assigned him, though its accomplishment was miraculously prevented. In most paintings this Apostle is represented with an eagle at his feet, in token of the bold flights of his doctrine and genius; and sometimes in the back ground is a cauldron, in which is seen a person with uplifted hands, as if in extreme torture, and supplicating divine consolation. The feast of St. John is celebrated the second from Christmas, probably on account of the preeminent love of our Saviour towards that holy Apostle. When we reflect on the enviable preference he enjoyed we should feel animated with the wish so to follow the Gospel, as also to obtain a share of the divine favour. It is true that St. John had the advantage of being nearly related to Jesus Christ, and of constantly attending him during his sojourn on earth, but, we should remember, our Lord says, "Whosoever shall do the will of my Father, the same is my brother, and sister, and mother;" and again, when alluding to his relations, he says, "Yea rather, blessed are they that hear the word of God and keep it." These declarations contain inexpressible comfort and encouragement to such as truly love their God: for by these declarations we are assured that faithful and zealous Christians, in all times, and of all conditions, may be considered as allied to the Most High. And again our Lord cheers his faithful followers by saying, "Ye are my friends if ye do whatsoever I command you." Let then obedience to the Divine will and brotherly love be our ruling principles, and, having followed after righteousness, godliness, faith, love, patience, meekness, and having fought the good fight of faith, may we, like that blessed apostle, fall as it were asleep, and lay hold on an eternal life of happiness, purchased for us by our blessed Saviour's merits, and prepared for every one of his faithful followers.

#### THE COLLECT.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist, St. John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

## SOME OF THE OLD-FASHIONED WORDS IN THE BIBLE EXPLAINED.

(FROM "THE CHRISTIAN OBSERVER.")

As the holy Scriptures were originally written in Hebrew or Greek, it is necessary of course for them to be translated into English for common use. Different translations have been made at different times. The translation which is now in common use amongst us was made between two and three hundred years ago. And certainly it is most wonderful to observe that, though it is so very long since, yet there is so little in its language which may not "be easily understood of the people." Let any one examine any of the books published at the same time as this translation of the Bible, or even since that time, and they will meet with a vast multitude of words and expressions which they will be quite at a loss to comprehend. If persons did this, they would at once acknowledge that it is most extraordinary that there should be so few words or expressions in our Bibles which are not now in common use, and familiar to our minds. There are, however, some of this description, some obsolete words, as they are called; that is, words now out of use, old-fashioned words; and of these a writer in the Christian Observer has put together some

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of the chief, with explanations of their meaning, as well as a reference to the places where they occur in the Bible. His list is as follows:-

"Advisement"—counsel, information. 1 Chron. xii. 19. "The lords of the Philistines upon advisement sent

him away."

"All to"—quite. Judg. ix. 53. "A certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his scull." The word is sometimes written in other books thus, al-to.

"Artillery"—weapons, bow and arrows. 1 Sam. xx.

40. "Jonathan gave his artillery unto his lad."

"Bewray"—betray, divulge, make known. Prov. xxvii. 16; xxix. 24. Isa. xvi. 3. Matt. xxvi. 73.
"Bruit"—report, rumour. Jer. x. 22. Nah. iii. 19.

"Carriage"—luggage, baggage. Acts xxi. 15. "We took up our carriages and went up to Jerusalem."

Judges xviii. 21. 1 Sam. xvii. 22. "David left his carriage in the hand of the keeper of the carriage."

"Cheft"—cleft, opened. Jer. xiv. 4. "The ground is cheft, for there was no rain in the earth."

"Coney"—rabbit. Lev. xi. 5. Deut. xiv. 7. Ps. civ. 18. Prov. xxx. 26.

"Cote"—cot, enclosure. 1 Sam. xxiv. 3. 2 Sam. vii. 8. 1 Chron. xvii. 7. 2 Chron. xxxii. 28.

"Daysman"—judge, umpire, mediator. Job ix. 33. "Ear"—plough, till. Gen. xlv. 6. "Neither earing nor harvest." Exod. xxxiv. 21. Deut. xxi. 4. 1 Sam. viii, 21. Isa. xxx. 24. The old word earable was used sometimes for arable.

"Goodman"-master. Matt. xx. 11. "They mur-

mured against the goodman of the house."

"Hale"—haul, drag. Luke xii. 58. "Lest he hale thee to the judge." Acts viii. 3.

"Kerchief"—head-dress. Ezek. xiii. 18 & 21. "Woe to the women that sow pillows to all arm-holes, and make kerchiefs upon the head of every stature, to hunt souls!"

"Leasing"—lying, falsehood. Ps. iv. 2; v. 6.
"Or ever"—before. Dan. vi. 24. "The lions had the mastery of them, and brake all their bones in pieces บ 6

or ever they came at the bottom of the den." In old writers or is usual for ere.

"Poll"—the head. Numb. i. 2, 18, 20, 28; iii. 47. 1 Chron. xxiii. 3 & 24. "To poll" signifies to cut off the hair of the poll or head. 2 Sam. xiv. 26. Ezek. xliv. 20. Micah i. 16.

"Purtenance"—inward parts. Exod. xii. 9. "Eat it not raw, nor sodden at all with water, but roast with fire, his head with his legs, and with the purtenance thereof."

"Shroud"-shelter. Ezek. xxxi. 3. "A cedar in Lebanon with fair branches, and with a shadowing

"Silverlings"-silver pieces of money. Isa. vii. 23.

"Sith"—since. Ezek. xxxv. 6.

"Stead"—a place. 1 Chron. v. 22. "They dwelt in their steads until the captivity."

"Strait"—narrow, close. 2 Kings vi. 1. Isa. xlix. 20. Matt. vii. 13. Luke xiii. 24.

"Tache"—loop, hold, catch. Exod. xxvi. 6, 11, 83; xxxv. 11; xxxvi. 13; xxxix. 33.
"Tire"—dress, attire. 2 Kings ix. 30. "Jezebel tired her head." Esek. xxiv. 17. "Bind the tire of thy head."

"Whit"—a point, particle, small thing. 1 Sam. iii.

18. John vii. 33; xiii. 10. 2 Cor. xi. 5.

"Wimple"—veil. Isa. iii. 22. "The changeable

suits of apparel, the mantles, the wimples."
"Wit"—know. 2 Cor. viii. 1. "We do you to wit," signifies, "we give you to understand," or "we inform you."

Sent by D. I. E.

## INDUSTRY, ORDER, AND NEATNESS.

"An idle soul shall suffer hunger." Prov. xix. 15.
"He that is slothful in his work is brother to him that is a great waster." Prov. xviii. 9.
"Gather up the fragments that remain, that nothing

be lost." John vi. 12.

If children are idle, they will be in mischief. It is

owing to idleness that so many boys begin gaming in the streets, and from pitch-farthing, &c., they go on to bet-

ting, swearing, drinking, and stealing.

- 1. Make your children useful as soon as they are able, and find employment for them as far as possible: it is true, that at first it is less trouble to get through your business yourself, than to teach a child to help you; but with a little pains and patience you will soon find them of use, and you are doing them the greatest good by bringing them up to be notable and industrious. Send them regularly to school, and do not suffer them to stay away on slight excuses. Encourage them to employ themselves at home with their books or their work at their leisure hours.
- 2. Teach your children not to waste any thing; to be clean and tidy; to sit down quietly and in good order to their meals; to rise and go to bed at early, regular hours; to take care of, and mend their clothes; to have "a place for every thing, and every thing in its place." A family where the mother is notable and tidy, and teaches her children to be so, will enjoy much more comfort than another with twice the means, where parents and children are wasteful, dirty and untidy; and it is impossible to say how great the advantage of these good habits may be to your children in after life.

#### PURITY AND DECENCY.

We are exhorted by St. Paul, "Whatsoever things are pure, lovely, and of good report, to think of these things." *Phil.* iv. 8. And amongst the many graces which adorn the true Christian, is there one more lovely or of more excellent report than purity of heart, a modest and decent behaviour? It is too true that the situations in which many parents are placed, are very much against them in this respect; the father and mother, and a large family, perhaps, being crowded together into one or two small rooms, and dwelling among immoral neighbours. But do not be discouraged from faithfully doing what you can, assured that He who knows the intents of the heart, is able to bless your endeavours even under the greatest

difficulties. Much will depend upon your own example. Let your children never hear an improper joke or an indecent word come out of your lips; do not whisper before them of things which are not fit for them to hear: nor allow of idle gossip on the vices of others. There are too many who, while they condemn the sinner, will take pleasure in hearing and talking of sins which ought not even to be named among us. Eph. v. 3, 4. We are called to be "wise unto that which is good, and simple concerning evil." Rom. xvi. 19. Never suffer yourselves to be amused by an immodest action; nor, by a smile, encourage those seeds of evil which, unless destroyed, will bring forth the fruits of vice and misery. Do not allow young people to be out at night, unless in case of necessity, and under the strictest care. Evening errands, nightly amusements, and especially fairs and races, have led many astray. If parents never attended such places themselves, and kept their children from them, it is most likely they would neither wish for nor expect them. If possible, give your children a love for home; for this will keep them from bad company, and corrupting pleasures. Let you daughters, especially, learn that home is the right place for girls; according to that wise and important advice of the apostle to young women, that they "be discreet, chaste, keepers at home." Titus ii. 5, and not of that number who "learn to be idle, wandering about from house to house; and not only idle, but tatlers also, and busy bodies, speaking things which they ought not." 1 Tim. v. 13.

From No. 337 of the Religious Tract Society.

## THE POOR BOY AND THE SAVINGS' BANK.

A SHORT, BUT TRUE NARRATIVE.

A poor boy, 15 years old, belonging to my parish, applied for the place of footman in my service. His exemplary conduct when I had seen him in the time of sickness had so deeply prepossessed me in his favour that, in spite of all the inconveniences attaching to the inexperience of youth, I was induced to receive the application; and this poor boy became a member of my household. It is not

too much to say that every trait that was desirable in the character of a good servant was soon discernible in the disposition of this boy. Every hint that was offered was readily and gratefully accepted; no direction that was given ever needed repetition; and at the end of a very few weeks I found my pantry in the neatest order, and myself the master of a careful, active servant. His wages were four guineas per annum to begin, which advanced rapidly at first, and gradually afterwards, till they reached to twenty. Among other hints that had been given him had been that of depositing whatever he should be able in the course of time to spare from his wages in the Savings' Bank; and to this, in common with the rest, he rigidly adhered.

In the year 1832, on occasion of the milkman of the village relinquishing his occupation, this poor boy asked my sanction to his withdrawing a part of his deposits from the Savings' Bank, to invest them in the purchase of a cow, with the assurance that such new employment of his means should nowise interfere with the due discharge of all his duties to myself. With the condition that he should run in debt with no one, and the recommendation that he should allow no one to run in debt with him, I granted the request. His speculation prospered in his hands; the profits of the one cow, together with the accumulation of his wages, soon procured him more, so that he is now master of A HANDSOME DAIRY OF TEN COWS.

Mark, then, the change of scene in the life of this poor boy. In the year 1825 he becomes my servant. In the year 1832 he purchases a cow: and now, in the year 1834, he possesses 10 cows, 3 calves, dairy utensils to the value of 3. 10s., and money in the Savings' Bank to the amount of 16l. 12s. 91d. His rent is paid up to the present day, and he owes nothing. His father tends and milks his cows, and his mother carries out the milk; so that both father and mother are in great part living in the employment of the son, and the master is not defrauded of a particle of that which is his due.

The property of this poor boy may now be fairly estimated at one hundred and forty-five pounds, and of

this, by his own acknowledgment, he would not have realized one shilling, had it not been for the timely advice that he should DEPOSIT IN THE SAVINGS' BANK.

The foregoing little narrative must, I think, be interesting; I hope that it may be profitable, and I pledge myself that it is strictly true.

J. C. F. T.

#### FORTUNE TELLING.

MR. EDITOR.

It is asserted that superstition is natural in man, and that the light of reason, and the power of education, have never succeeded in banishing this evil from our world. Perhaps it is an assertion not to be proved; but of this we are certain, that corrupt nature is prone to listen to cunningly-devised fables; and an unguarded mind may easily be brought to foster idle tales and strong delusions. The greater evil follows. The counsel of the Lord is un-heeded; and importance attached to the fortune-telling of a depraved outcast. Many young persons fall into this snare; and it has been advocated even in families who ought to know better. What is the mind and will of our great Teacher on this subject? It is this: "And when they shall say unto you, Seek unto them that have familiar spirits, should not a people seek unto their God?" Isa. viii. 19.—" Regard not them that have familiar spirits, neither seek after wizards to be defiled by them: I am the Lord your God." Lev. xix. 31.—" The soul that turneth after such as have familiar spirits, and after wizards, and go a whoring after them, will even set my face against that soul, and will cut him off from among his people." Leviticus xx. 6.— "For all that do these things are an abomination unto the Lord." Deut. xviii. 10, 11, 12; also, 2 Kings, xxi. 6. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to enquire of it, and enquired not of the Lord, therefore he slew him." 1 Chron. x. 13, 14. "It was this sin which brought evil from the Lord on Manasseh." 2 Chron. xxxiii. 6.

I trust your young cottagers will always be enabled

to say to the temptation, "How can I do this great evil, and sin against God!" "God's ways are past finding out, for who hath known the mind of the Lord?" "Nevertheless, the counsel of the Lord, that shall stand:" and the promise is, "acknowledge me in all thy ways, and I will direct your steps." And have not those who seek after other counsel reason to fear lest God should leave them to these miserable delusions, and take his Holy Spirit from them?

S. P.

#### PHARAOH'S PRIDE.

"Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go."—Exod. v. 2.

THE voice of pride hath spoken,
"Who is the Lord your God?
Behold! I seek some token
"Of his avenging rod.
"Who is your God—that I
"Should hearken to his word?
"His vengeance I defy!
"Why should I fear the Lord?

"Fair Egypt's fruitful land
"Is subject to my sway;
"Chariots and horsemen stand
"My mandates to obey!
"Then who is God—that I
"Should hearken to his word?
"His vengeance I defy!
"I do not fear the Lord,"

Thus spoke the voice of pride,
In Egypt's haughty lord;
Who Israel's God defied—
In heaven and earth ador'd.
And thus in every age
Does man his word revile,
Contemn his written page,
His holy laws defile.

But vengeance shall awake,
Both terrible and strong;
And ruin overtake,
The proud blasphemer's tongue.
As Pharaoh sunk beneath
The ocean's whelming tide,
The Lord's consuming breath
Shall quell the voice of pride.

Wickham St. Paul's, Essex. Aug. 30th, 1836. M. A. B.

## ON THE CHURCH SERVICE.

(Continued from page 300.)

## THE LORD'S PRAYER.

WHEN the sentences from Scripture have been read, and the people exharted to confession and repentance, and assured that God, for Christ's sake, is ready to pardon all who truly "repent, and unfeignedly believe his holy Gospel," then the congregation join in offering up the Lord's Prayer. This is the prayer which our Saviour Christ taught us; and it is what we are in the constant habit of offering up, both in public and private: the words of it are familiar to every child. But how often do we utter those words without considering their real meaning and their vast importance! We call God "Our Father:" He is the great Creator and Father of us all :- but, whilst we call Him by that name, are we anxious to serve Him, and to love Him. and to obey Him? Do we desire to know his will, and to do it, even as a dutiful and affectionate child desires to obey his earthly father? If not, it is in vain that we call Him "Father;" for, unless we are anxious to please Him, we are not his children. The Christian is allowed, in a peculiar sense, to call God his Father;—he is reconciled to God by the atonement of Christ, and allowed to look upon Him, not as an angry "Judge," but as an affectionate "Father:" and it is peculiarly suitable to use this prayer, and to call God our Father, after we have "confessed" our sins, and heard the message from God, that "He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel." To the truly penitent sinner, who is seeking pardon through Christ, God is a "Father."

We pray next that "God's name may be hallowed,"—be held in reverence and devout regard. Are we anxious to see this respect and reverence for God's name and his worship spreading throughout the world? Are we devout and holy ourselves? Are we careful never to use his holy name lightly or carelessly? Are we seeking, by our conduct and our example, to lead others into the way of godliness? If not, it is nothing better than a solemn

mockery to say "Hallowed be thy name."

"Thy kingdom come." When we offer up these words, do we earnestly desire that men may be brought to look upon God as their King, and may in all things seek to prove themselves to be his faithful and obedient subjects? Where sin and wickedness and forgetfulness of God prevail, there is Satan's kingdom. Where holiness and rightcousness prevail, there is God's kingdom. Are we anxious to see the world thus brought from "darkness unto light. from the power of Satan unto God?" Are we exerting ourselves, as far as we are able, to promote this blessed object? Moreover, our Lord says to his disciples, "the kingdom of God is within you." Have we this sign of being Christ's disciples? Are we seeking ourselves to be the faithful subjects of our heavenly King? Let us ask ourselves these questions when we say "Thy kingdom come." And we may know, to our comfort, that if we are the subjects of God's kingdom upon earth, we shall be admitted into his kingdom in heaven, and serve him there for ever and ever.

"Thy will be done on earth as it is in heaven." Are we anxious to see God's will done upon earth with the same readiness and zeal with which it is done by the angels in heaven? and do we ourselves thus seek to do his will? Are we ready to submit to his heavenly will, under every trial with which He sees fit to visit us; fully assured that whatever trial He sends us is intended for our good, and that it will be for our good, if we receive it rightly, and are faithful to Him.

We next pray for our "daily bread," the supply of our daily wants. Do we really look up to God for all that is needful and good for us? and are we contented with, and thankful for, the supply which He sees fit to give us? And do we desire his *spiritual* help, that "bread of life, which cometh from above," to nourish, and support, and strengthen our souls, and to fit them for his service?

"Forgive us our trespasses, as we forgive them that trespass against us." Do we desire, as our only hope of salvation, to have our trespasses and sins forgiven? Do we look up to Christ as the only propitiation by which we may find this forgiveness? And do we sincerely desire that renewal by God's Spirit, which shall graft in our hearts the

love of his name, and which shall show itself in a desire to obey God in all things, and to forgive all those who have injured or offended us, as we ourselves hope to be forgiven by Him? If we have not this willingness to forgive others, we are in no state to ask that God should forgive us.

"Lead us not into temptation, but deliver us from evil." "God tempteth no man;" He leadeth no man into sin: this is the work of the enemy of our souls, acting upon our corrupt hearts. But this is the prayer of the humble Christian, who seeing the snares and temptations which surround him in the world, and feeling his own weakness, begs of God to keep him from trials under which his faith and constancy might be shaken, and in the hour of needful trial, and to deliver him from falling under the power of "the evil one." And, when we pray against temptation, do we study ourselves to keep out of the way of temptation? Do we avoid such scenes and such company as are likely to tempt us into sin? If this be not our desire, we cannot be in earnest when we say, "Lead us not into temptation."

God can do all that we ask of Him; and we can do nothing without Him, for the "kingdom and the power" are his; and to Him will be the "glory," if we be brought by his "power" to be the subjects of his "kingdom."

v

#### THE ENGLISH IN EGYPT.

The palace of the English Ambassador at Constantinople is a delightful residence, and owes its erection to Turkish gratitude. After the service rendered them by the expulsion of the French from Egypt, the Turkish government cleared an elevated portion of ground at Para, built a wall round it, laid the foundation of a large palace, and when it was raised a few feet, made a gift of it to the English, to be finished by them. But they rendered another tribute more gratifying; for, when the whole was complete, on the day it was opened, they sent a number of slaves to be emancipated on the spot, who were told that they owed their freedom to British philanthropy. It was particularly affecting to see many of these poor

people, who had been thirty years in chains, bending in gratitude to their benefactors. Never, perhaps, was a higher compliment paid by one nation to the sentiments of another, or the opening of an edifice hallowed by a more impressive ceremony.

Walsh.

DR. WALSH, in his recent work on Constantinople, speaking of a period of massacre and terror, when none of the inhabitants of that city who were natives of the island of Scio could deem themselves safe, mentions that numbers of these unfortunate people took refuge in the garden of the English Ambassador. He says, "Mr. Lures had at this time received a number of copies of the New Testament, translated into Romaic, or modern Greek. Many of them had been bought by the poor Sciotes, and were now a source of comfort in their affliction. One took the book, and a group sat round, and listened, as he read to them in their own language the sacred words, which they heard with profound attention. On one evening I saw several groups so engaged, and I never before witnessed in so strong a degree the great consolation which the word of God could impart. Many of these poor people expected every moment that they would be sought out, and demanded by the Turks, and consigned to that death which so few of their countrymen escaped; and under this impression they applied to the book as their only support in peril. The Turks however did not demand them; by degrees they dispersed, most escaped to the islands, and some few returned to their employments, when the heat of persecution had passed."

#### ANCIENT TEMPLE AT CORFU.

An interesting monument of the early introduction of Christianity exists in the island of Corfu, in the ancient temple built by the Emperor Jovian, when he revived the religion of Christ, which his predecessor Julian the Apostate had attempted to extinguish. This really interesting and genuine relic stands in a valley, at a short distance from the town of Corfu. It exhibits a façade,

consisting of a cornice and entablature, supported by two Corinthian fluted pillars, between which is a high-arched doorway, and over it a tablet, having the following inscription in good legible preservation, translated thus:—

"I, Jovian, having powerful faith as the auxiliary of my attempts, have built this sacred temple to the blessed Ruler on high!—Overturning the heathen altars and shrines of the Greeks, I present the offering to Thee, O King! with an unworthy hand."

WALSH.

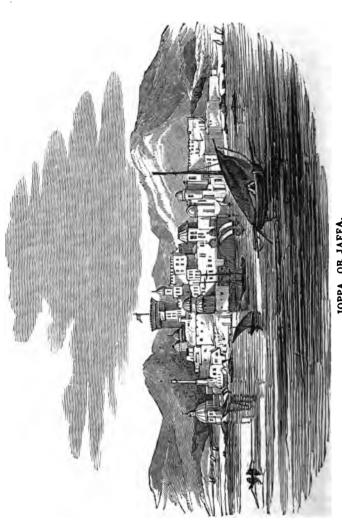
## COW INSURANCE.

In the parish of Halifax in Yorkshire are associations known by the name of Cow Clubs. There is some variety in their rules, but the general plan will be understood by the following account.—Any member of the club having a cow on which he wishes to effect an insurance, applies to a person appointed by the club as an ex-This person having ascertained that the cow is worth seven pounds, reports accordingly; it is thereupon entered on the list of insured cows, (or, in the language of the country, taken into the club,) and, to prevent imposition, branded on the horn. The owner pays sixpence entrance money, (which is received by the examiner as his perquisite,) and another sixpence as the first instalment of two shillings a year, payable quarterly in advance. Whilst this payment is kept up, the owner may at any future time receive seven pounds from the club, in exchange for the cow, whether dead or alive. Should he part with it, he may substitute another in its place, certified to be worth seven pounds, on payment, as before, of sixpence to the examiner; the subscription for the current quarter standing good, notwithstanding the exchange of one cow for another. The club consists only of those who are in the habit of insuring one or more cows. stranger wishes for the first time to effect an insurance, he must become a member; for which purpose he must pay to the club fund such a sum as the money in hand would amount to divided by the number of cows already in the club; for instance, if sixty cows are insured at the time, and the fund in the club-box is six pounds, the incomer must contribute two shillings as the price of membership, and may then insure one or more cows at his discretion, on the terms already stated. Some such regulation as this is fair towards the old members, from whose contributions the fund has arisen; but there is never much in hand, small returns being made occasionally to the members if the stock-purse becomes unnecessarily full. Should claims arise beyond the means of the club, they would be met by an extra call on the members; but this, I am assured, has never taken place in the club to which I particularly refer, (which has existed ten or twelve years,) though the treasurer was once slightly overdrawn. The advantages of these associations are most striking in the case of small farmers keeping, as is the case near Halifax, four or five cows each. But persons of considerable wealth also become members, and thus add to the stability of the club, which is generally dependent on the number of cattle insured."

Signed "U. U. S."

(Slightly abridged from a Letter to the Secretary of the Labourers'
Friend Society.)

Obs.—The great facilities for disposing of the produce of lands formerly out of reach of markets, which appears to be afforded by railroads and steam, may possibly render small farms more general; and similar clubs would appear very desirable, as the capitals not being large, the loss of a cow would be severely felt. Also, if the much wished plan for keeping cows for supplying milk to the poor should become general. At this moment every thing is in a state of change; new interests—new openings for trade and enterprize are starting up—the number of public works gives employment—new habits may be formed—and the moment seems therefore favourable to direct attention to this and similar plans (approved by those whose experience enables them to judge of their merits and demerits), in order to direct them from the first to such a course as may lead to prudence, frugality, and comfort.



#### THE GAZETTEER.

JOPPA, OR JAFFA.

IF our young readers will look into a map of Asia, they will see that Jaffa is on the sea coast, on the eastern side of the Mediterranean sea. It is in Palestine, (sometimes called the Holy Land). It is about thirty-three miles west of Jerusalem, and about twenty-one towards the north of Gaza. It was formerly called Joppa, and under that name we frequently read of it in Scripture. annexed print is a representation of its present appearance, taken on the spot by the Hon. Capt. Fitzmauricea beautiful engraving from whose drawing is given in "Finden's Landscape Illustrations of the Bible." Joppa is one of the most ancient sea ports in the world. longed to the tribe of Dan (Josh. xix. 46.) Hither Solomon commanded the timber, hewn in Lebanon for the temple, to be brought, before it was carried to Jerusalem (Chron. ii. 16.) Here also Peter raised Tabitha (Dorcas) from the dead (Acts ix. 36-42.) In the time of the crusades Joppa became the scene of great military enterprises. Here Richard the First (Cœur de Lion) astonished the Saracens by his acts of valour, attacking them with the fury of a lion, and chasing them to Ramah, about twelve miles distant. In revenge for this repulse the Saracens stormed Joppa, and put twenty thousand of the inhabitants to the sword. Louis-IX., king of France, (called St. Louis,) rebuilt the walls at a vast expence, and erected towers, in the year 1250: these were afterwards destroyed, and the city itself nearly reduced to a heap of ruins: "it revived, however, by degrees." (Finden.) Jaffa has been much spoken of in our days, in consequence of the French expedition to Egypt and the Holy Land under Buonaparte. It was taken by the French in the year 1799, and was the scene of much of that cruelty and horrid severity which warlike ambition too commonly "Modern Jaffa is situated on a promontory leads to. which rises about 150 feet above the level of the Mediterranean sea: it is, as it was formerly, the principal port of Judea, with reference to Jerusalem. As a station for VOL. XVI.

vessels, its rocky harbour is one of the worst on the Asiatic coast. From its elevated situation, this town commands varied and picturesque prospects on every side. Towards the west is extended the open sea; towards the south are spread fertile plains, reaching as far as Gaza; towards the north, as far as Mount Carmel, the flowery meads of Sharon present themselves; and towards the east, the hills of Ephraim and Judah raise their towering heads. The town is walled round on the south and east towards the land, and partly so on the north and west towards the sea."—(Finden.) From the steepness of the ground on which the town is built, the houses appear to stand one upon another; and within the town but little remains of the appearance of its former greatness. — Chiefly from Finden's "Landscape Illustrations of the Bible."

#### VISITS TO AN INDIAN WIGWAM.

THE Church of England Magazine, for September last, contains an interesting and useful article, abridged from the Fifth Annual Report of the Society for Converting and Civilizing the Indians, &c. The distresses arising from whisky-drinking in North America are much like those with which our own country abounds from gin-drinking. The narrator, who visited one of the Indian huts (called wigwams), writes to the following effect:-"In the year 1832, near the close of a long and fatiguing day, my Indian guide led me to a wigwam surrounded on every side by hills, on the margin of one of the small Indian lakes. The path, for a considerable distance, was lined on both sides with billets of fireweed; and a blanket, cleaner than usual, suspended before the entrance, gave me at the very first a favourable opinion of the inmates. The wigwam was occupied by two Indians only, a man and his wife. We were soon made welcome, and I had leisure to look around me in admiration of the comfort of the interior. A covering of fresh branches of the young hemlock was neatly spread all round. The master of the lodge was seated on a large mat, his wife on another: good and clean mats were

spread for myself and my guide. Three dogs, well-conditioned and of a large breed, lay before the fire. At the back of the wife I saw hung up a tin can, full of water. with a small tin cup: next to it a mat bag filled with tin dishes, and wooden spoons of Indian manufacture: above that were several portions of female dress, ornamented leggings, two shawls, &c. At the back of the Indian were suspended two spear heads, an American rifle, an English fowling-piece, and an Indian chief piece, with shot and bullet pouches, and two powder-horns, and some ornamented articles of useful dress, besides a barrel of flour, half empty, three large salmon trout, and several pieces of dried deer's flesh. In the centre we had a bright blazing fire, over which there were three kettles: and the Indian's wife was preparing to set before us a plentiful meal of boiled fish. This was followed by soup made of deer-flesh and Indian corn; and our meal was ended with hot cakes baked in the ashes, and some tea supplied from our own stores. Before daylight on the following morning we were about to set out, but could not be allowed to depart without again partaking of refreshment. Boiled and broiled fish were set before us, and the young Indian, before partaking of it, knelt to pray aloud. His prayer was short and fervent,-it seemed to come from his heart. I was anxious to discover what occasioned so great a difference between the civilized manners of this Indian and those of his neighbours. The story was soon told. He had been brought up at the British settlement at Drummond Island, where, when a child, he had heard the principles of the Christian religion explained, and had been taught to observe the Sabbath, and pray to the Almighty. He had been taught the duty of industry and prodence, and told never to drink any spirituous liquors. Observing this wholesome advice, he was enabled, by his industry, to provide himself with every thing that was necessary, besides many conveniences and comforts. About eighteen months after this I again visited the wigwam; but how dreadful was the change! The same poor Indian woman whom I had left healthy, cheerful, contented, and happy, now appeared worn down with poverty and sorrow. An infant, whose aspect was scarcely

better than its mother's, was hanging at her breast, half dressed and filthy; and every part of the wigwam was ruinous and dirty. Not one single article of furniture. clothing, or provision remained, with the exception of one kettle entirely empty. Her husband had gone out to fish: in a short time he returned, but without any food, for he had lain down to sleep instead of attending to his fishing. He appeared worn down in body and mind. Producing pork and flour from my travelling stores, I requested his wife to cook them. They were prepared; and I looked anxiously at the Indian, expecting to hear his accustomed prayer. He did not move. I therefore commenced asking a blessing, and was astonished to see him immediately rise and walk out of the wigwam: his wife and child, however, joined us in partaking of the repast, of which they ate voraciously. In a little time the Indian returned and lay down. My curiosity was excited; and, although anxious not to distress his feelings, I could not help asking for an explanation of the change which I observed. It was with difficulty I learnt the following facts.—In the year 1833 the Indian went to a distant trading port to exchange his furs for other com-The trader, seeing so respectable a collection of furs in the pack of this poor man, endeavoured to impose upon him, by making him drunk. He offered pipes and tobacco, and whiskey,-all of which the Indian refused; he then offered him a glass of cider, which he accepted: but the wicked trader had put some brandy into the cider, and the Indian, taking two or three glasses of this, soon became completely intoxicated. In this state the trader dealt with him. Still he retained some degree of prudence, and only parted with one skin. The trader was therefore obliged to continue his contrivance; and the Indian remained three weeks eating, drinking, and sleeping in his store. At length all the furs were sold; and the Indian returned home, with only a few beads. ribands, and a bottle of whiskey. The evil example of the husband, added to vexation of mind, broke the resolution of the wife, and she also partook of the destructive From this time all went wrong: the husband became a confirmed drinker; and all the furniture of the

wigwam, and the guns, and the traps, on which his hunting depended, were all sold for whiskey. When I arrived, they had been two days without food; and the Indian had not energy to save himself and his family from starvation. I said and did all I could to convince the Indian of his folly, and to induce him, even now, to enter upon a new course of life: then I set out again, first giving him a dollar, entreating him to purchase food with it, and promising shortly to see him again. I thought I might be of some use by returning the next day, and on doing so, found that the Indian had not returned to the wigwam. His wife had remained in the same place in which I had left her; and, during the whole night, had neither moved nor raised her head. went to the trader's store, which was distant about two miles. I inquired for the Indian. He had come there the evening before with a dollar; had purchased a pint of whiskey, for which he paid half a dollar, and bought flour with the remainder. He staid until he had drunk the whiskey, and then requested to have the flour exchanged for another pint of whiskey. Having consumed this also, he became so drunk that it was necessary to shut him out of the store on closing it for the night. Search was made for him, and at the distance of a few yards he was found lying on his face, and dead. Picture to yourself the situation of his wife and child!

Now though this is an Indian story it is only a picture of the distress and misery which is to be found in hundreds of poor families in this country, and all brought on by drinking.

V.

### ACCIDENT FROM INTOXICATION.

Another of those fearful accidents which originate in drunkenness, occurred lately to a man of the name of John Gibbon, a bricklayer by trade, residing in Westminster. The man and wife had been abroad all day, squandering in drink the money which the labour of the preceding week had procured, and had left for the protection of the house their daughter, a little girl between the ages of five and six, in order that by their return

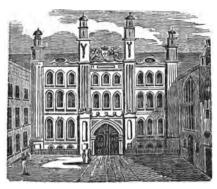
home at night a fire and other necessary comforts might be prepared for their reception. Gibbon, upon entering the apartment in the evening, in which was burning a brisk fire, with a poker thrust between the bars of the grate, seized the poker, and swore that he would murder his wife if she would not fetch him some more gin. woman, herself intoxicated, had yet just sense enough left to perceive the danger of so formidable a weapon as a red-hot poker, and attempted to wrest it from him. the struggle, the heated iron was passed across the man's face, entering one of his eyes and scorching him in the most dreadful manner. He was immediately conveyed to a neighbouring surgeon's, where his wound was dressed, but from the peculiarity of its position, and the highly dangerous character of the injury received, it is more than probable that the poor fellow will not recover; at all events, the loss of his eyesight is but too certain.

### READING.

THE Magazine of Domestic Economy gives a useful article on female reading, with a caution to avoid novels and unprofitable reading, selecting such books as are most instructive. The advice is suited to all in their degree: for "to each has been given her share of talent and capability;" and to our Maker we must give an account of its use and improvement. We are told in Scripture to "keep our hearts with all diligence:" how is this to be done, unless we are careful not to admit idle thoughts into our minds? And what more sure preservative against idle thoughts can there be than a steady course of serious and instructive reading? many minutes and half hours when a woman must think: even while occupied with the needle, her mind is at leisure; and it ought to be her endeavour, by making a good use of the time which she can devote to reading, to lay up a store of thoughts for these hours. We shall be called on to give an account of the manner in which we have spent our time: every thought of our hearts will be aid open; and a heavy account it will be against us, if the hours of reflection have been ill employed.

Compressed and slightly altered by Y.

### GUILDHALL.



This is a very old building, and stands at the north end of King-street, Cheapside, in London. It is used for holding courts, and transacting the business of the city. Most people have heard of "Whittington, Lord Mayor of London," in former days. This building was begun in the year 1411, and was ten years in building. executors of Whittington gave a handsome pavement to the hall, and glazed some of the windows; and Whittington's arms are painted upon them. There was, however, a hall here long before the present one, but it had fallen to decay, which was the cause of a new one being built. The present hall was much damaged by the fire of London in the year 1666, but was repaired and beautified two years afterwards; and in the year 1789, a new Gothic front was added. Four stone statues, under the portico, escaped the fire of London; there are different opinions about these very ancient curiosities, but it is not known whom they were intended to represent. Some say they are the figures of the four great, or cardinal, virtues, namely, Justice, Prudence, Temperance, and Fortitude; but others think that those names were cunningly given to them to prevent the people from breaking them to pieces, at the time when every appearance of an image was derided as a relic of popish superstition. Some people think that they represent four ladies of the different nations, which, at different times, were masters of England, viz. a Roman, a Saxon, a Dane, and a Norman. There are other different opinions, which it is not worth our while to enter upon.

The hall is 153 feet long, 48 feet wide, and 55 feet

high.

Here are several pictures of the different kings and queens of England; as well as of many judges, and lord

mayors, and other great men.

Here are also the figures of two great giants, commonly called Gog and Magog. There are different opinions about whom these strange figures were intended to represent; but I should think they could not represent any body, as nobody ever could be like these frightful creatures. They are about fourteen feet high. On the 9th of November, the lord mayor's day, there is a grand show by land and by water, and, afterwards, a great dinner at Guildhall.

# OPERATION OF THE NEW POOR LAW. EXAMINATION OF A SUPPOLE LABOURER.

WILLIAM DIAPER—I have been in service with, and worked for, one master 13 years. I have been married five years; I have been worse off since I married than I was before. I thought, on the beginning of the new poorlaw, that it would be the death of us all.

I now think that it will do us good, and be a benefit to

the poor man, and improve his condition.

The greatest dissatisfaction was amongst them who used to live without work, and they that had large families.

They would not let their children work, and they did not try to keep their own work when they had it given them.

I have heard a good many say, "They must be fools to work when they could get as much for doing nothing, and they didn't want to live so well as if they had work."

I am glad they are now forced to work as well as me

to get their living.

These men now make their children work, and bring them up to industry.

Any body can see that the poor-law has made them who

used to live without work try to get into work, and try to please their master when they have got a place, and look well after his business, and do all they can to keep their work.

I have heard some men say, when spoke to by their masters, "I don't care whether he turns me off or not, as I can get as much if I don't do nothing."

Some men who have worked with me and used to have their pay made up by the parish, didn't care whether they

did more than half a day's work in a day.

But now that they only get what their labour will get for them, they try, and do a good day's work, as they

know they can't go to the parish if turned off.

I never had a shilling of the parish in my life. I think I should have had better wages than I have had if my master had not been obliged to help to make up the pay of them farmer's men that was sent to the committee.

I think that wages have begun to rise, and I hope they

will go on.

William Hoard, living near me, used to be constantly on the parish, and as soon as he took his weekly money would go to a beer-house, and his wife would often go too, and they would spend nearly all the money that was given to him to maintain them for the week. His children was generally without bread to eat three days in the week, and was constantly in a very dirty and ragged condition; you could scarcely see their flesh for dirt, and neither shoes nor stockings on their feet, and not enough rags to cover their nakedness.

They are now very different, and Hoard is always at work. Farmers who would not employ him at that time will employ him now; I saw his boy last week; he had a good coat on, and a good tight pair of shoes. He told me they had victuals every day now that his father had work.

I have seen Hoard's other children, who are now clean

in their flesh, and dressed neatly.

I know they now have better living than they used. The change has been made by the union, as he knows he can have nothing but what he works for now.

He don't go to the beer-house as he used to do. Being

at work all day, he is glad to get his supper with his family and go to bed. He used to be gambling half that

night at the beer-shop.

And Thomas Felgate, of my parish, used to be always out of work, but is now generally at work. He was one of those that would not work while he could possibly get his parish allowance.

I do not think his family had much beside potatoes to

eat at the time I mean.

He was bad off last winter, because the farmers knew he would not stick to his work, if he had any given to him: but he is now getting more regular work.

And he will have work if there is any, and tries to

please his master when he gets one.

I think Felgate and his family live better now, although he has not constant work, than he did when he had regular allowance, as he takes better care of his money that he earns.

The farmers are more willing to employ him now than they used to be.

## THE GREAT CÆSAREAN COW CABBAGE.

THE newspapers contain strange accounts of the immense size of this cabbage; and the extravagant price which has been asked for the seed by some dealers would lead us to believe that there was something altogether extraordinary and new in this vast vegetable. We gave, in one of our Numbers, an extract from a newspaper, stating the size and qualities of this cabbage. One of our obliging correspondents cautioned our readers against being taken in by the puffs of crafty dealers, and showed them that the great cabbage was a great humbug; and we have good reason to believe that he was not far from the truth. We all know that the common cow-cabbage may be grown to a vast size, and that it is a most profitable vegetable for the use of cattle. Another correspondent sends us the following account of the Jersey kale.

"The Waterloo Cassarean cow-cabbage is neither more nor less than the Jersey kale, which has been known for ages, and cannot claim the merit of novelty,

though it unquestionably claims that of utility; and it is believed that the seeds may be had for about 2s. an ounce.

"The cow-cabbage is much cultivated in Jersey, and attains the height of from four to ten or twelve feet: the little farmers feed their cows with the leaves as they grow, and leave a bunch or head at the top. are very strong, and are used for roofing out-buildings: when they are dry, they are frequently used for fuel. When the gathering of the leaves is finished for the year, the terminating head is boiled, and said to be particularly sweet. The seed is sown from about the 20th of August to the 1st of September, in a good soil, and planted out from November to January or February, in succession, at from twenty to thirty inches distance, in a good, substantial, well-manured soil, as no plant is more exhausting, or requires a better soil; but perhaps no plant produces so large a quantity of nutriment during its period of vegetation. About the month of April they begin from the first crop to strip the under leaves, cut them in small pieces, mix them with sour milk, hard and farinaceous 1 substances, and give them as food to ducks, geese, pigs, &c. During the whole summer they continue stripping the plant, as above stated, till it attains the height of from six to twelve feet: if herbage is scarce. the green leaves form excellent food for cows and oxen, with alternate feeds of hay and straw. The top and side shoots are excellent at table during winter and spring. The largest of the stalks are often used to support scarlet runners, &c., and as cross rafters for farm buildings under thatch; and have been known to last more than fifty years, when kept dry, for the latter purpose."-(Abridged from an article headed "Agriculture," in the Northampton Herald, July 30, 1836.)

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

THE APRICAN BUTTER TREE.—The Mi-Cadania, or butter tree, yields abundance of a kind of vegetable marrow, pleasant to the raste, and highly esteemed by the natives. It is used for lights, and other comestic purposes. The tree is not much unlike our oak in appearance, and the kernel of its nut is about the size of our chestnut. It is exposed in the sun to dry; after

<sup>1</sup> Meal, any sort of ground corn.

which it is pounded very small, and totaled in water; the oily particles float on the surface; when cool, they are skimmed off, and made into little cakes for me; without any further preparation. A Lander's (Prevela. 1977) in 1877, Artife similer say further preparation. A Lander's (Prevela. 1977) in 1877, Artife similer say dinder of the London Infant Orphan Asylum, upwards of 1200k was subscribed in support of this most humane institution, which was established in 1827, for the purpose of receiving within its walls bereaved and destitute children under seven years of age, especially those who are respectably descended. At present there are not less than 73 children, male and female, in the Asylum, the ages of whom range between three months and seven years.

Medical clubs and self-supporting dispensaries are becoming general in this county. (Wilts.) The clergy, and other benevolent individuals, are diperal contributors towards the establishment of these institutions.—Salis-

buru Herald.

5 6

Stair-carpets should always have a slip of paper put under them, at and ever the edge of every stair, (which is the part where they first wear out) in order to lessen the friction of the carpets against the boards beneath. The strips should be, within an inch or two, as long as the carpet is wide, and about four or five inches in breadth, so as to lie a little distance upon each stair. This simple plan, so easy of execution, will, we know, preserve a stair-carpet half as long again as it would last without the strips of paper.—

Magazine of Domestic Economy.

DEVONSHIRE COTTAGES.—I know not any county in England where the taste for a garden is more universal than in the west. A Devonshire cottage is as pretty an object as you could desire to see. The walls, generally of stone, are grey, and abound with lichen, stone-crop, or moss. Many of these dwellings are ancient, principally of the Tudor age, with the square-headed mullioned and labelled windows. The roof is always of thatch, and no cottage but has its ivy, its jessamine, or its rose, mantling its sides and creeping on its top. A bird-cage at the door is often the delight of the children; and the little garden, besides its complement of holyhocks, &c., has a bed or two of flowers before the house of the most brilliant colours. A bee-hive, and the elder, that useful domestic tree, are generally seen near the entrance.—Mrs. Bray.

An awful visitation lately occurred in the parish of Iver. A man who was employed as an excavator on a portion of the line of the Great Western Railway, while swearing in the most revolting manner, was suddenly and instantaneously deprived of his speech; and now, although in the full possession of all his other faculties, he is wholly unable to communicate his

ideas otherwise than by writing.—Globe.

The largest cedar in the vicinity of London is in the Earl of Mansfield's grounds at Caen Wood. It is 90 feet high, the diameter of the trunk is

four feet five inches, and that of the branches forty feet.

A society has been established in London, for the purpose of extending the Infant School system at home, in the Colonies, and in every part of the world.

### NOTICES TO CORRESPONDENTS.

We have received the communications of F. S. R.; Y.; C. H. N.; another Y.; L. L.; and M. F. D.; besides some anonymous papers. An answer to F. S. R. is left at Waterloo-place till called for.

# COTTAGER'S MONTHLY VISITOR.

# NOVEMBER, 1836.

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## LIVES OF THE SAINTS.

(Continued from page 334.)

### INNOCENTS' DAY.

This day (Dec. 28.) is kept holy in remembrance of the Massacre of the Children of Bethlehem, by the order of Herod the Great, who then reigned in Judea. Bethlehem, called also Bethlehem Ephratah, was situated about six miles from Jerusalem, and, though a place of no consideration, was honoured by the nativity of our Saviour, thereby verifying the prediction of Micah the Prophet, who says, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from everlasting." This, and numerous other prophetical declarations concerning the coming of the Messias, had led the Jews to expect the appearance of some extraordinary person, about the Vol. XVI.

time when our Lord actually visited this world; but thev. for the most part, expected some mighty sovereign, who should have dominion over the kingdoms of the earth. The Prophets said, "A Star shall come out of Jacob, and a Sceptre shall rise out of Israel." And, again. "All kings shall fall down before him, all nations shall do him service;" but it was generally and erroneously supposed that these alfuded to temporal glory alone. The arrival of the Wise Men from the East, who came to worship the infant Jesus, first awakened the fears of Herod on the subject. These wise men are, in the Latin. called Magi; they were learned in Philosophy, and in many difficult subjects, but had more particularly applied themselves to the study of Astronomy, (or the study of the stars.)—It is supposed that they came either from Persia, or Arabia. The gifts they brought with them were doubtless the products of the latter country; in either of these lands, however, they would have been well acquainted with the prophecies concerning the Jews, and with the expectation of some powerful ruler who was to appear to deliver and govern that nation. Hence, when they perceived a remarkable appearance in the heavens, which, according to the belief of those times, always betokened the rise of a kingdom, or the birth of a great prince, it was natural that they should wish to discover whether such were really the facts, and, inspired as we may believe by the Holy Ghest, they hastened in the direction which the miraculous star seemed to point out as the spot where the newly arrived prince should be found. When arrived in Jerusalem they immediately demanded, "Where is he that is born King of the Jews, for we have seen his star in the East, and are come to worship him." Herod, whose wicked conscience made him particularly jealous and fearful, dreaded some interference with his earthly grandeur, and instantly resolved on the destruction of one who might prove a formidable nival. Disappointed afterwards by the Magi, who, acting under divine influence, did not return as he had commanded, to inform him where the young child was, he determined on so general a massacre of the children in that district, that it should be impossible for his intended

victim to escape. The whole account of this transaction is to be found in the 2d chap. of St. Matthew; and we there read, how God again frustrated the designs of the wicked tyrant, and how, by warning Joseph in a dream, the infant Jesus was safely conveyed into Egypt. The wrath of the enraged king nevertheless took effect on his unfortunate subjects, and all the children from two years old and under, in Bethlehem, and the coasts thereof, were sacrificed to his suspicion and alarm.

Before proceeding farther we may pause to observe, that the miserable Herod, though he stained his hands deeply in innocent blood, and brought down the curses of hundreds of broken-hearted parents on his guilty head, yet he did not achieve the object for which he had committed so atrocious a crime; his desire was not accomplished, for the only infant he dreaded had escaped.

It was not long after this event that a terrible judgment seemed to fall on Herod, for he became afflicted with a most dreadful malady, which, after causing him much torture, ended in his death. The Jewish historian Josephus says, "Herod's distemper greatly increased upon him, after a severe manner, and this by God's judgment upon him for his sins; for a fire glowed in him slowly, which did not so much appear to the touch outwardly, as it augmented his pains inwardly. It brought on him a violent appetite for eating, which could not be satisfied:" and he further describes his having excruciating pains in all parts of his body, which became such a mass of corruption as to produce worms; and, in addition, he had frightful convulsions and painful shortness of breath. It might be supposed that such a combination of suffering would have produced a repentant feeling in the mind of Herod, and that he would have devoted the remainder of his life to prayers for forgiveness, and amendment of life, but, alas, the heart of this cruel man was presoftened; his wicked passions still prevailed, and in his last moments, overcome with an excess of rage, he reject himself on his elbow, and beat his head with fury, and with his last breath commanded the execution of his son Antipater, who was in prison for a conspiracy against y 2

him. How different was the death of the innocent children who were massacred by his orders. God bestowed the file of glorious immortality in exchange for one of sin and sorrow here below, thus mercifully sparing them the hazards and temptations of a wicked world; by early translating them to one of eternal bliss. When a fond parent mourns the loss of a child cut off in early infancy, should not reflections such as these chase away the sorrowing tear, and heal the aching heart? Though our mortal eye cannot see the designs of the Most High, yet the eye of faith will perceive that infinite wisdom directs every event, and that a God of Mercy is the ruler of all things.

St. Matthew, in his Gospel, expresses the lamentations of the unhappy Bethlehemite mothers, by quoting the prophecy of Jeremiah relating to the captivity of the Israelites, and says, "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning: Rachel weeping for her children, and would not be comforted because they are not." But though the Christian's grief may be great, and the loss of those to whom we are tenderly attached must undoubtedly give rise to sorrow of the bitterest kind, still he will not sorrow as one who has no hope; the blessed religion of Christ holds out inexpressible consolation to the faithful believer, and with a pious and devoted heart he will exclaim, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord." Though these helpless children were ignorant of the sentence pronounced on them, yet, as their lives were sacrificed for the sake of their Saviour, and to assist in the great work of redemption, and the promotion of Christianity, they are therefore ranked among the noble army of martyrs, and the day of their sufferings is celebrated in our Church. Taking their innocence as our pattern, may we anxiously strive to become pure and unspotted as they were, that through his grace, we may, at the close of our mortal career, be received among the glorious assemblage of the saints above, most to the Came a no qui tes of

THE COLLECT.

O Almighty God, who out of the mouths of habes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; mortify and kill all vices in us, and so strengthen us by thy grace, that by the langue cency of our lives, and constancy of our faith even unto death, we may glorify thy holy name, through Jesus Christ our Lord. Amen.

### SAVINGS' BANKS.

From the "Original," by the late Thomas Walker, M.A., &c. one of the Police Magistrates of the Metropolis.

Should a young man of eighteen begin to save 2s. a week, and go regularly on for ten years, he would, at the age of twenty-eight, have in the bank, reckoning his savings and the interest, about 601.; the value of which, observe, consists very much in the manner of acquiring it. For suppose him to have spent those ten years, as is too commonly the case, working half his time, and drinking and fiding the rest; and suppose the sum of 601. to be then given him, what effect would it have? Would he not most likely drink more and work less? But, when a man has set his mind upon saving, he will almost necessarily contract such habits, as will make his savings useful. He will find hard work grow easier, because it increases his gains; he will shun idleness because it stops them; he will turn away from the alehouse because it swallows them up: he will be content with frugal fare, because it adds to his savings, and though he may look forward to the comforts of marriage, he will be in no hurry to bring upon himself the charges of a family. Being careful himself, he will look about for some careful young woman; and they will resolve not to be married till they can furnish a house, and have some money in store. This will make them doubly industrious, and doubly careful, and then their savings will mount up so fast, that perhaps they will begin to have higher notions, and will put off their marriage a little longer, till they have saved enough to set up on a small farm, or in some business, where

they think they can, by joining their savings, become richer, though married, than they could if separate. Here marriage is indeed a blessing! The children will have advantages in education which their parents did not possess; and though all this cannot happen to all, it is vet impossible to foresee what benefit may arise to a man and his descendants, from placing a portion of his early earnings in a savings' bank. One shilling a week will. with the interest, amount to 201. in seven years. shillings a week will amount to 601. in the same period. If a man who earns 30s. a week, deposits 10s., he will possess, at the end of five years, 1401.; and if he should marry a female who has been able to accumulate half as much, they would together possess no less a sum than 2001. to begin the world with. It is true that a Savings! Bank holds out the best prospect to those who are young and unencumbered; but almost all may derive some advantage from it; at least they may point out to their children the easy means of securing their own comfort; and it will be strange, if out of a large family, some do not prove able to assist their less fortunate parents in their old age. Teach but a child to put part of his first little earnings in the bank, and in all probability poverty will not overtake him to the end of his life. Teach one child to save, and others will follow the example, till industry and frugality become as common as vice and misery are now. If a boy, of twelve years of age, can lay by 3d. a week till he is fourteen, then 6d. a week till he is sixteen, and then 1s. a week till he is eighteen, by which time he may be supposed to have learned his business, he will have in the bank, adding the interest of his money, 10%; besides having acquired habits of industry and carefulness. It has been shown above what he may lay by in the next ten years; and what he will be at the end of that time, compared with men of his own age, who have not saved, and who are neither careful nor industrious, need not be shown. Many who have been wild in their youth begin to be steady when they marry; but bad habits will break out; and an increasing family presses so hard upon those who have nothing beforehand, that they often become discouraged, and sink under

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the evils of poverty. They need not, however, despairs let them consider whether they have not some inclinational which they now and then indulge at the expence of some of their comforts, though the thought of it afterwards only caused them pain. Let them try to turn that inchination into an inclination for saving, it will soon grow upon them, for it gives pleasure both in deed and in thought; it will go with them to the plough, and it will stay with them at the loom, and will sweeten the labour of both. Let them only make a beginning, if it is but with sixpence; if necessity compels them they can take it back, the attempt will do them credit, and perhaps they will be more fortunate another time. Let them consider every penny they spend; let them consider if they cannot do without something, which before they thought necessary. If they happen to have money in their pockets, without any immediate use for it, let them take it to the bank, and trust to their industry to supply their future trants. A shilling, not called for, soon tempts to the alehouse; it is soon spent there, a shot is soon run up, a day's wages are soon lost, and thus 5s. are gone without thought and without profit. Now 5s. in the bank would make an excellent beginning towards rent, or towards clothing. Scrape a little money together, and some pounds in the year may be saved by laying in potatoes. or flour, or coals at the best hand, instead of in very small quantities, and on credit. By buying two pair of good strong shoes at once, so that they may be always well dried before they are put on, and mended as soon as they want it, two pair will last as long as three that are constantly worn; here are at least 10s. saved, besides the saving of health and strength. There are many other ways of saving by means of a little money beforehand a and it is clear that a man and his family who can earn 24c. a week, may, by good management, live better than they did before, or if they prefer it, they may lay by a few pounds at the end of the year. If a man wants to borrow a little money on any particular occasion, or for any particular purpose, what is so likely to obtain him credit as his having been a regular saver in the bank? If he has unfortunately not been so steady as he might have

been, what is so likely to get him a character as his beginning to put money in the bank? But there is scarcely any end to the advantages of such an establishment to those who choose to avail themselves of it; for unmarried bromen especially it is particularly desirable; they may have place their savings in safety without trouble or expence; it gives them the best opportunity of making themselves comfortable if they marry, and independent if they do not. Savings Banks are calculated to serve flie country in the best of all possible ways, by enabling every man to serve himself; they hold out encouragement to youth, comfort to middle life, and independence to old age, and a perpetual opportunity to men to improve their condition from generation to generation.—The Original, No. 27, p. 413.

# PRAYER FOR A SCHOOL. TO BE USED BEFORE BEGINNING BUSINESS.

OH, Lord God, who made the earth, and all things that are therein; vouchsafe to look down from heaven, thy dwelling-place, upon this little flock.

May they be all brought, blessed Jesus, as dear lambs

into Thy fold.

May Thy love abide in their hearts, constraining them to all holy obedience, that we, who watch for their souls, (as they who must give account,) may be enabled to do so with joy.

Grant, oh heavenly Father, that they may delight in Thy word, and find in it a lamp shining more and more

upon their path, leading them unto all peace.

Make them to feel the mercy of being born in a Christian land, under Christian rulers, and provided with a Church, built upon the rock of ages. May those who learn and those who teach lean only upon Thy grace; and, for this end, lift up our hearts continually, we beseech Thee, Almighty Father, that we may over seek the aid of thy Holy Spirit; knowing, that without it, we cannot have a good wish on thought, neither eat we do that which is pleasing in Thy sight.

Now to Thee, oh beavenly Rather, with the Son, and the Holy Ghost, be henour and provided and granted and granted and K.

ar in Onginal

ad satisfice the arms to Barents. Or a salar mood THE first thing to be instilled into the minds of children is to fear God. This is the beginning and the end of wisdom. Next, they ought to be induced to be kind one to another. Great care ought to be taken to guard against speaking on improper subjects in their presence. since lasting impressions are made at a very early ages on the contrary, our conversation ought to be on good and instructive topics. Imperceptibly to themselves, or others they derive great benefit from such discourse. for it is quite certain, that children take the tinge either of good or evil, without the process being perceived. Sent by C. H. N.

### THE LILY.

### FROM THE " MORAL OF FLOWERS."

1641 F	"Consider the lilies of the field."	Matt. vi. 28.	,
۔ نے زارج	THOU, whose sad and darkening	brow	
f (	Seems to tell of care and woe,		
	Dost thou pore upon the cloud		
sdam i i .	Which futurity doth shroud;		
	And thy trembling fancy fill		
mar, co	With anticipated ill?	٠.	
-	Ask the lilies of the field		
- بويراني	For the lessons they can yield;		•
3- 11 .	Lo! they neither spin nor toil,	,	· • • ;
	Yet how cheerily they smile.		
	In such beautiful array,		
41 31	Solution, in by-gone day,		
2307	Decked in Ophir's gold and gem,		
	Could not equal one of them.		
	Hark! to fancy's listening ear,		
***	Thus they whisper soft and clear		
e ii	" Heaven appointed teachers, we	'	1
	Mortal, thus would counsel thee:	1	
: 30/12 /	Gratefully enjoy to-day, If the sun vouchsafe his ray;		15. 15
	If the darkling tempest lower,		. :,
· Ai	Meekly bend beneath the shower		-
Jale Here	But, oh, leave to-morrow's fare	• , , , ,	
-06" (Sec. 3	Bo thy heavenly Father's care.	1.00	J 17/2
		7 W 1995 5 B DV	
se do that	Its allotted burden bring?	. ** 200 200 20	A continue
	Load it not havided brill admore	તા વ્યાલકામને કા	B MUM
bon, and	9 Which Telongeth to the morrow.	v to Luci , oil	10 N
oh hac	12 Stuppe the is promibed corners to	eiden taoris) z o	the H
	When the heart by God is riven	Language of	minim
K.	When the hear by God is riven;	on ever and	HORITIN

But, foredate the hour of woe, And alone thou bear'st the blow. One thing only claims thy care, Seek thou first, by faith and prayer, That all-glorious world above, Scene of righteousness and love; And whate'er thou need'st below He thou trustest will bestow."

Sent by M. D.

### THE BURIAL SERVICE.

During the time of Cromwell, our present Common Prayer-Book was put out of use; but when Charles the Second became king, it was restored. Party feeling. however, ran high, and many persons were very violent against the Liturgy, who had never looked into it, and knew nothing about what it contained. A man died who had been strongly prejudiced against every thing belonging to the Church; and when he was brought to be busried, the minister of the church, knowing the feelings of the friends who attended the funeral, how opposed they were to all that was in the book, wishing to give them satisfaction, and at the same time not willing to betray his trust, adopted the following method. He learned the whole of the Burial Service by heart, and when a large company was come together to attend the funeral, he offered up the prayers, and went through the whole service without his book, and he did this in a solemn and powerful manner, so that the whole of the company were much struck and affected; and they said they had never before heard a more suitable exhortation, or a more edifying exercise, even from the very best men of their own persuasion. So that the same persons who had been in the habit of throwing all manner of contempt on the Prayer-Book, and had called it a low rudiment, a beggarly element, and a carnal ordinance, now greatly admired the very words in which it was written, when they thought that they were from the minister's own mind instead of being written in the book. Such is the force of prejudice: there was enough of that, and of very bad feeling in those days, on both sides. We trust that things are better understood in our days: for, though much that is bad is seen among some dissenters now, yet

the most wise and pious among at them see all this with sorrow and dissatisfaction, and know that their ill-judging brethren are hurting their own cause thereby much more than they are injuring the Established Church. V.

### DATES OF THE DIFFERENT PRINTED TRANSLATIONS OF THE SCRIPTURES INTO ENGLISH.

,	
Tindal's first translation of the New Testament	1526
Tindal's more correct translation of the same	<b>1530</b>
Tindal's translation of the Pentateuch (or five	,
books of Moses)	1530
Coverdale's translation of the whole Bible	153 <b>5</b>
Matthews's Bible	1537
The Great Bible	1539
Cranmer's Bible	1540
The Geneva Bible	1560
The Bishops' Bible	1568
The Rhenish New Testament	1582
The Douay Old Testament	1610
King James's Bible (that now in use)	

### ISAIAH LV.

Ho! every soul athirst for grace divine, Come to the waters that so brightly shine! Let him that feels all destitute and poor, To buy and eat in humble faith implore. Yea let him buy though he hath nought to pay, The wine and milk that Jesus gives away. Why spend for that which is but earthy leaven? Why toil for that which cannot lead to heaven? Oh list to me and eat of all that's good, Delight thy soul with satisfying food. Listening approach, yea deep attention give, And rich in grace of Christ thy soul shall live. Then with that soul an everlasting bond, Thy grace shall make, that thou mayest not despond. In Jesus Christ shall surest mercy shine, In him, the promised seed of David's line .--Lo Christ, as witness and as guide I've given, To show my chosen flock the way to heaven. Lo thou shalt call a nation not thine own ; A host of aliens bow before thy throne; For God doth arm thee with His mighty power, He, Israel's hely one, on thee doth shower Unmeasured glories of His perfect grace, .... Thou blessed Saviour of a shall race !

1 (17) 121 Tell och seek she Lord, ye.sinders, while permit, a rear of the first state of the And, in His hour of grace, devoutly pray, 11 11 11 12 15 O let the wicked leave his course of sin, And the unrighteous faithfully begin Store To cleanse his soul from harshor thoughts of God; 7.11 9 1 10 Whose love so long withholds the avenging red, Yea, let him turn to heaven's gracious Lord, ١, To our own God, so true to all His word,-And tenderest mercy he shall sure receive; it is a first in the same Abundant parden shall his soul relieve.-For, not as thine, O man, My thoughts and ways, Nor thine as mine, the great Jehovah says; Far as the heaven above the earth dothishine, the house the Thus far your ways and thoughts, O man, from mine, 1174,110 For as the rain and snow from clouds descend, And ne'er again in heavenward streams ascend; But with sweet waters slake the parched grounds 10 410.3113. That buds and fruits may grace it all around; . . . 900 3 200 . . . That he who sows may store the ripened seed; And man and beast in gracious plenty feed; So shall the Word that from my lips proceeds? Host Ochs bits Fail not in one of all its mighty deeds, when the start of But the whole purpose of my sovereign will—
Sword of my Spirit—prosp'rously fulfil. For ye, my saints, shall live in peace and joy; and no Y Praise shall each hill, and tree, and field employ, if yet tool lo Where grew the thorn, the verdant fir shall rise the thorn, the cheerful myrtle please the astonished eyes. Where erst the brier-Thus the fruits of grace, (33) 279WOQ TO God a glorious name—a sign whose trace, Alb. All 1993 (il Time, nor eternity, can e'er efface.-ees to a to a consix days, were ... VALUE OF THE SABBATH. In a late Number of the visitor, reference was made to the evidence of Dr. Farre on the necessity of every herson's observing one day of rest in the week for the preservation of life and health. The opinion of a medical man of experience ought, and perhaps may, have weight with some. Dr. Farre reasons thus: "By active exertion) whisther of body or mind, after a time, we become tired; and feel that we require rest. If we went on labouring withwit ceasing, for a length of time, never taking any lest at -all, we should soon wear ourselves out and destroy life." But rest from labour prevents this a Lin His infinite goodmess, therefore; it has pleased Almighty God to appoint certain means for preventing it si The first of the horis the regular return of day and nights the sone for labour, the other for rest: and the rest which we are led to take at night restores, to a certain extent, what the labour of the day has taken out of us. To use Dr. Farre's words, it tends "to preserve the balance of circu-He, however, adds, that though the rest of night does much for this purpose, "yet it does not sufficiently restore the balance of circulation for the attainment of a long life." Hence one day in seven has been appointed by the same Almighty Preserver, "as a day of compensation," that is, to make up for what has, in the course of the other six days, been taken out of the constitution of man more than it can afford to lose. Thus we see the goodness of God in the appointment of the Sabbath, it being so necessary to the well-being of man. and also how wrong it must be for man to act contrary to the divine appointment by breaking the Sabbath, and so

fighting against God.

"You may easily determine this question, as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive by the superior vigour with which he performs his functions on the other six days, when he rests on one whole day, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigour of his mind; so that the injury of continued daily exertion and excitement on his animal system is not so immediately apparent as it in the brute. But, in the long run, he breaks down impressuddenly; it abridges the length of his life and that vigour of his old age, which (as a mere animal power) ought to be the object of his preservation. I consider, therefore that in the bountiful provision of Providence ins the preservation of human life, the observance of the -Salabath is to be numbered amongst the natural duties of -volor eventies and without research and without refer at 'esize to the religious question; but, if you consider furtherethis proper effects of real Christianity, namely, peake rologiad, bonfiding trusti in God, and good will to assa, odowiwill the rocived millis source of venewed wiscounity the mind, and through the mind to the body, an additional spring of life, imparted from this higher use of the Sabbath as a holy rest. \* \* \* I would point out the Sabbatical reat as necessary to man; and consequently all laborious exercises of the body or mind, and dissipation. which force the circulation on that day in which it should repose, are injurious; whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins-not one of which, if rightly exercised, tends to abridge life-constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find in the principles of His doctrine and law, and in the practical application of them, the perfect and only science which prolongs the present and perfects the future life."

Such is the valuable evidence and opinion of Dr. Farre. Let every Sabbath-breaker consider it well. Let him remember, that by depriving his body of that rest which his Creator designed it should have on the Sabbath, he is in fact acting so as to injure his health, and to shorten his life; and whilst he is refusing to have his soul prepared by divine grace for the enjoyment of heaven, he is at the same time hurrying himself forward to the end of life, which will be to him, alas! unless he change,—only the beginning of eternal death, the commencement of misery which will never end.

D. I. E.

# CHILDREN ACKNOWLEDGING THEIR DEPENDENCE UPON GOD.

SEE, Lord, before thy mercy-seat, In Christ's prevailing name, A band of little children meet, Their Father's love to claim.

Our foolish hearts, alas, are slow
To understand thy way;
O teach us, Lord, thy will to know,
And help us to obey.

Kind are the friends who lead us here, To learn thy holy word, But vain is all their hope and care, Without thy blessing, Lord.

., 63.

...

Fulfil their hopes; the grace display
In ev'ry youthful mind;
And, while they guide us in thy way
Let them a blessing find.

From Bishop Hall's Salaction of Poalus and Hymne, and

### THE LOVE OF CHRIST FOR CHILDREN.

### CONGREGATION.

In hymns of joy your voices raise, To sing the great Redeemer's praise; Yet who, but happy saints above, Can tell the riches of his love?

#### CHILDREN.

Prais'd be his name! that love is shed In heav'nly blestings on our head; He calls the young to seek his face, And bids them know his wondrous grace. The hungry soul his goodness feeds, His feeble flock he gently leads; Deigns in his arms the young to bear, And makes them his peculiar care.

### CONGREGATION.

O gracious Saviour, to thy side These helpless little ones we guide; Let not their footsteps go astray, But make them love thy perfect way.

From the same.

### SCRIPTURE ANECDOTE.

It being stated, in a conversation on the 3d Chapter of Malachi, that the fuller's soap and the refiner of silver were the same image, both intended to convey the same view of the sanctifying influence of the grace of Christ, one of the company observed, "There is something remarkable in the expression in the third verse,—'He shall sit as a refiner and purifier of silver.'" They agreed that some light might be thrown on the subject if they became acquainted with the methods used to refine silver. A lady who was present determined to call on a silversmith, and hear what he said. She went, therefore, and without telling the object of her errand, begged to know from him the process of refining silver, which he fully described to her. "But, Sir," said she, "do you

Madam," replied the silversmith, "I must sit with my eye steadily fixed on the fornace; for, if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured." At once she saw the beauty, and the comfort too, of the expression, "He shall sit as a refiner and purifier of silver." Christ sees it needful to put His children into the furnace, but He is stated by the side of it; His eye is steadily intent on the work of purifying, and His wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered. The silversmith further informed the lady that the way in which he knew when the process of purifying was complete, was by watching till he saw his own image reflected in the silver. Thus it is in the case of Christians, afflictions are sent in order to conform them to the image of their Divine Master. When Christ sees His own image in His people, His work of purifying is accomplished.

Sent by J.D.:

### CHRISTIAN CONSOLATION.

MANY excellent Christians are often very heavily obpressed in their souls, by deeply distressing thoughts. Sometimes, indeed, they are well nigh overwhelmed by the contemplations which seem to force themselves on their minds; in such cases it would be difficult to find a means of instruction more suitable than the Book of Psalms, wherein we see how the afflicted have acted, and found comfort. That Book abounds with passages which. in the midst of our sorrows, are at once instructive and encouraging. One of these has often struck me as being particularly so. It is Psales xeiv. 19. I here transcribe it, together with Bishop Horne's remarks upon it. "In the multitude of the sorrows that I had in my heart Thy comforts have refreshed my souls, Or according to the Bible translation; "In the multitude of my thoughts within me, Thy comforts delight my soul."

An excellent writer, in a masterly sermon on this verse, has given us the following elegant and affecting paraphrase of it. "When my mind sallies out into a multi-

tude of thoughts, and those thoughts make me sad and heavy, anxious and solicitous, as presenting to my view my own weakness and infirmity, and the universal vanity. of all those seeming props and stays upon which my deluded soul was apt to lean; the many great calamities of life, and the much greater terrors of death; the known miseries of the present state, and the darkness and uncertainty of the future, still urging me with fresh arguments of sorrow, and opening new and new scenes of melancholy, till my soul begins to faint and sink under the burthen she has laid upon herself: when I am thus thoughtful, and thus sorrowful, then it is, O my God, that I feel the relief of Thy divine refreshments; I find myself supported and borne up by the strong tide of Thy consolations, which raise my drooping head, give a light to my soul, and make me not only dismiss, but even forget, that sorrow and melancholy which my thoughtfulness had brought upon me." Who that reads this will not thankfully take and follow the advice offered in another part of the same discourse? "Whenever, therefore, thoughts arise in thy heart, and troubles from those thoughts; when thy mind is dark and cloudy, and all the regions of the soul are overcast, then betake thyself to thy oratory, that is a place of prayer, either to thy. closel, or the church, and there entertain thy soul with the pleasures of religion, and the satisfactions of a clear conscience.—From Bp. Horne on the Psalms. Sent by D. I. E. 30 2' . 'I

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CHRIST S	2.1.1172	THE T	PEMPEST	IN THE	SEA OF	TIBERIAS.

Curior of it	ODD THE TEMPERAL IN THE BEIL OF TEMPERALISMS.
पुनान्तं । १ 🔧	Rudely the loud tempest's blowing,
-2000 CT d	Roughly the dark waters flowing,
dine qu	Rock'd upon the heaving billow ;
•	Sleeping on His lowly pillow,
्रभव का क	Christ athwart the sea is riding,
accord.	O'er the storm He is presiding;
ym to star	'Tis His hand the vessel's guiding, in the or gai
" horse	While upon His couch abiding.
	With wild room the mind is waking on the theory of the transfer of the transfe
Salaa Sirii ii	O'er the deck the surge is breaking!
cung para-	D'er the deck the surge is breaking: a. vin san has miners to leeward driven;
ue a multi-	phrase of it. "Winsmirund shayshreline Sunnandi

Not a hope on them attending, See them o'er His pillow bending,— "Master, death is o'er us pending, In th' abyas we are descending."

'Mong the seamen Christ is standing, Winds and waves He is commanding, See the flowing seas retiring, And the boist'rous gale expiring: Wherefore were they unbelieving, To a mast or rudder cleaving? Now they're wondering, praising, fearing, And to harbour safely steering.

> From Lady JANE ST. MAUR'S " Sucred Songs for British Seamon." (Not published.)

# ON THE CHURCH SERVICE.

(Continued from page 344.)

THE short prayers, or ejaculations, which make a part of our service, are particularly suited to the feelings of a deyout Christian, anxious for divine help.

"O Lord, open Thou our lips."

The gift of speech comes from God; and, as He alone can bestow on us the power of utterance, the minister prays to Him to open the lips of the worshippers;—and they all declare that the use which they will make of this power is to show forth the praise of the Giver: they say,

"And our mouth shall show forth Thy praise."
The priest then prays that the Lord would please to bless
His people, and that He would speedily deliver these from

the burden and the power of sin.

"O God, make speed to save us."

The people follow up the petition,—and earnestly seek for the help of God to aid them in their work, and to hasten His gracious purpose of their salvation.

"O Lord, make haste to help us."

These words require but little explanation: their meaning is understood by all those who are earnestly seeking for God's help, and anxious to be led on in the right way.—To the mere formalist, to those who go to Church without any real desire of having their sins forgiven through their Saviour's sacrifice, and their hearts renewed to holiness by His Spirit; to such as those, an attempt to explain the meaning of the service will not be likely to be

of much use: their hearts are not interested in the work; and their pretended devotion is as useless to themselves as it is offensive to God, who requires of His people to give Him their hearts,—" My son, give me thy heart." The "Gloria Patri" is a noble hymn of praise: it is

The "Gloria Patri" is a noble hymn of praise: it is raised to the praise and glory of the Holy Trinity,—
"Glory be to the Father, and to the Son, and to the Holy Ghost."—This was the song of the faithful from the very beginning;—and it is still, and it ever will be so:
"As it was in the beginning, is now, and ever shall be, world without end."—How truly exalted must be the feeling of the faithful servant of God whilst he utters these words!—how grievous to think that any one can use them, and not see their import, or feel their power!
The priest reminds the people of the sacred work in which they are engaged; it is even the praise of the great God Himself, and not therefore to be considered lightly. He thus exhorts them,

" Praise ye the Lord."

How beautiful is the response of the people,—if their hearts and their words agree:

"The Lord's name be praised."

This is, indeed, the earnest wish and the sincere prayer of God's faithful servants:—they know what they owe Him,—they feel, that, for every blessing they enjoy,—for every danger they have escaped,—for every temporal and every spiritual good which they possess,—they are indebted to the loving kindness and tender mercy of God; and they utter the very outpouring of their souls, when they say, "The Lord's name be praised."

V.

### THE SAILOR'S PRAYER.

HOLY JESUS, Saviour Lord, Lamb of God, eternal Word! Hear, oh hear a sailor's prayer! Thou canst all my sorrows share.

When deep waters o'er me roll, And the floods e'erwhelm my soul; In temptation's stormy hour, Be Thou, Lord, my rock and tower. When the pois nous blast of sin,
but to white severy hope withing
the day of the wind withing the wind withing the wind withing the world's wide sea,
and the world's wide sea

From Lady JANE ST. MAUR'S "Sacred Songs for British Seamen." (Not published.)

### BASTERN CUSTOMS.

THE manners and customs of the Jews, and other nations mentioned in the Bible, differed very much from those of Europe at the present time. On this account it is not easy for an English reader to understand every passage or text of Scripture. Many things which we read of in the Bible seem very strange to those who do not know the manner in which people in the East lived in former times; and there are many texts of which we do not find out the meaning, unless we know what is alluded to in Those of my readers who know the difference between living in large towns and living quite in the country, are aware that a person who is used only to one of them, does not at first understand, or properly value, many things he sees in the other. It is something fike this with respect to those who read the Bible, and are ignorant of the manners and customs of the Jews, and other people mentioned in it, only the difference is a great deal more than in the instances just noticed. A person who knows nothing of ancient manners and customs will form many ignorant opinions, or pass by many things without notice; which particularly deserve attention. Now we learn about these things from two sources. 1st. From the ancient writers who have described the customs of former times. Their works contain many passages which comfirm the accounts given in the Bible, and nothing that really contradicts them, when carefully examined. Learned men have clearly proved this in many large volumes written upon the subject, so that if my young readers ever should hear any ignorant of wicked people say, that other ancient backs contradict the Bible, they may be assured that it is false, and they will be assured when they grow older, and can examine for themselves. And I may safely ask my older readers, whether they ever found any book which contained better advice, or more important truths than the Bible. Nor should we forget that a great part of the Old Testament was written many hundred years before any other book now in existence. 2nd. Much may also be leasted from modern travellers who have visited the places mentioned in the Bible and other countries in the East. Their accounts are of the greatest use, as the customs of those lands have changed very little. People live there very much in the same manner as they did in the times about which we read in the Bible, which were from two to six thousand years ago.

# No. 1. Ovens.

"How could the frogs get into the Egyptian ovens? (Exodus viii. 3.) How could they get up? Unbelievers have made this objection to the statement of Scripture. This, however, is only a proof of their ignorance. various parts of the East, instead of what we call ovens, they dig a hole in the ground, in which they insert a shallow earthen pot; when this is sufficiently heated, they stick their cakes to the inside, and when baked, remove them, and supply their places with others, and so on; Frogs could easily get into such ovens as these. But the methods of baking their bread in the East are various. Dr. Shaw says, that "in cities and villages, where there, are public ovens, the bread is usually leavened; but in other parts, as soon as the dough is kneaded, it is made. into thin cakes, which are either immediately baked on the heated fuel, or in a shallow earthen vessel like a fryingpan." Another traveller informs us, that "the Arabs about Mount Carmel make a fire in a great stone pitcher, and when it is heated mix meal and water, which they put on the outside of the pitcher, and this soft paste, spreading itself upon it, is baked in an instant, and the bread comes off as thin as our wafers." There is no part of the world in which the people have bread better thank our own, and there are few places where it, is as good God is perpetually feeding us, as He fed the Israelites "with the finest of the wheat." His abounding goodness should wake our liveliest gratitude.

Sent by MATELDA.

# BAD EFFECT OF A BEER HOUSE.

A DILIGERY clergyman had the care of a parish where a very large population was crowded together; but there was a hamlet belonging to the parish at such a distance that it was not easy for the inhabitants to come to the parish-church, or to partake of the usual opportunities of religious worship and instruction which were in the reach of the rest of the parish. The clergyman's hands were full on the Sunday, so that he could do nothing for them on that day; but, wishing to give them every opportunity in his power, he paid them frequent visits during the week, with great benefit to that portion of his flock. That this benefit might be more fully secured to them, and with less hindrance to his engagements in the more dense part of his parish, he fixed a regular time for a weekly visitation to the hamlet, that all those who were desirous of benefiting by his visit might know when and where they might have the opportunity. Thus a cottage lecture was established; an excellent means by which a clergyman may bring a number of his parishioners under his instruction with the least pressure upon his own time. The plan succeeded: the people seemed much pleased thus to meet together; and the clergyman had not only the pleasure of seeing an attentive and thankful little congregation, but he saw a considerable improvement in the habits and morals of this part of his parish. It must however, be said, that in this hamlet there was no alehouse, nor spirit-shop, nor beer-shop, and consequently not the same temptation to wickedness and profligacy which great towns too commonly hold out.

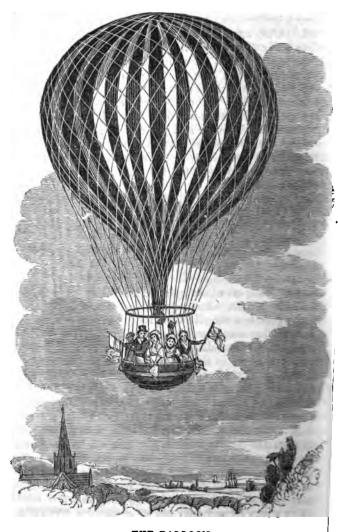
It happened, however, that a person more intent on gain than on godliness, in an evil hour, set up a beershop. This was too strong a temptation to some of these

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who had attended the lecture; they found that the beershop and Christian communion could not be made to agree together, and they chose the evil and forsook the good. One ungodly man tempts another, and thus becomes an instrument in the hands of Satan to draw away the servants of God from their faithfulness. Man's corrupt nature draws him on to listen willingly to what is bad; and thus large numbers are drawn to the side of the enemy, while few are found to cling to the side of piety and righteousness. But blessed are those few; they have God's favour and protection, and He will keep them in the time of temptation, and guard them against the snares of the tempter. It is, however, a fearful risk to any man's own soul to put temptation in the way of another; it is quenching the work of God's Spirit, and adding to the number of those who are opposing His will, and who are consequently providing for themselves misery in this world and in the world to come. V.

### OPIUM.

THE greatest part of the opium used in Europe is brought from Asia Minor. It was now just the opium harvest, and the people were all in the fields gathering it. I went in among them, and saw the process, which is very simple. When the flower falls off, the capsule or seed-vessel is formed; they go in the evening to the plantations, and, with a hooked knife, they make a circular incision round the capsule; from this there exudes a white milky juice, which, being exposed next day to the heat of the sun, concretes into a dark brown mass, which is the crude opium of our shops. On the next and several succeeding evenings, they come and scrape this off, as long as the plant continues to exude it. The opium sent to Europe is always adulterated: they boil down the poppy heads with other narcotic plants, and having inspissated the juice, wrap it up in poppy leaves, and send this impure mass in cakes for our use.



THE BALLOON.

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### THE AIR BALLOON.

In an amusing book called the "Hundred Wonders of the World," written some years ago, we find an account of the "air balloon" certainly a wonderful machine, by means of which several persons may be carried up into the air in a manner most easy, and may (perhaps) descend in perfect safety. What, however, seemed a great wonder at the time when that book was written, seems scarce any wonder at all at the present day. We read as a great wonder that two, three, or even four persons have been carried at one time through the atmosphere. This seems to us but a small wonder compared to what we now see: for balloons have lately been going up day after day, with ten or a dozen persons in the car; and the last that we heard of carried no less than fifteen. The principle upon which a balloon rises is easy to be understood. Whatever body is put into a fluid, if it be heavier than an equal quantity of that fluid, it will sink; if it be lighter, it will rise. A piece of stone of a cubic inch in size, if dropped from the hand on the surface of a vessel of water, will sink, because it is heavier than a cubic inch water; but, if a piece of wood be set at liberty at the bottom of a vessel of water, it will rise, because it is lighter than a body of water of the same size. But the atmosphere (or air) in which we live is a fluid: we observe that some very light things rise in it, whilst heavier things fall. This depends upon whether the thing is lighter or heavier than the atmosphere. It follows, therefore, that, if a vessel could be filled with any thing lighter than the atmosphere, it must have a tendency to rise.

A balloon consists of a large kind of globe made of silk, which is filled with a sort of air, or gas, (called hydrogen gas) which is so much lighter than the common air that it is able to carry up itself, and a car, like a sort of boat, with a very considerable weight besides. In this car the æronaut sits, and manages the machine. He carries some heavy ballast with him, generally such

<sup>&</sup>lt;sup>1</sup> An "Æronaut" means, "one who sails through the air."
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as bags of sand, which he can throw out, by degrees, if he wants to be lighter and to mount; and he can come down, by opening a valve, and thus getting rid of some of the lighter air: he carries grappling irons with him, by which he can catch hold of the ground when he descends, and thus may land in perfect safety, though this seems the most difficult part of the adventure, and is occasionally productive of serious accidents, as in the late case of the unfortunate Mrs. Graham, who is said to be injured for life. It does not seem as if balloons were ever likely to be of any great use, as they can only be made to rise or fall, at the will of the director, but cannot be made to advance excepting in the direction of the wind; at least no sure method of steering them has hitherto been discovered; though the inventor of the aerial ship has made considerable approaches to it, and, to a certain extent, succeeded, but not so far as to give assurance of any useful and safe result.

### WAKES, FAIRS, RACES, &c.

Those who are desirous of encouraging the progress of religion and morality in their neighbourhood, find themselves grievously hindered by the interruption of the race week, the fair, or the wake. There are many persons, indeed, who encourage these things, thinking that they are promoting cheerfulness and good humour among the people, and giving a pleasant holiday to those who are prevented during the greater part of the year from any such enjoyment. Now this may be well meant, and often does arise from a kindness of disposition, and a pleasure in seeing others pleased. But when the gaiety of the crowd, and nothing else is seen, this gives a very false view of the whole state of the case and of the consequences of this public assemblage for purposes of mirth and festivity. If you ask a diligent clergyman what effect he perceives to arise from these merry-makings, he will tell you that the respectability, the morality, and the religious feelings of his parishioners always suffer a grievous check on the return of the fair, or the wake, or the race; and that the yearly repetition of these scenes keeps

the moral state of a neighbourhood at a very low ebb indeed. Ask a magistrate when the justice-room is the most crowded, he will tell you that it is at the race, or the fair, or the wake; and that, moreover, many of the worst cases that come before him during the year are to be dated from the same time. Go to the assizes and hear the trials of the criminals; the date of a great proportion of the crimes is the time of this annual encouragement to profligacy.

If, then, what is talked of as a "kindness to the poor," should turn out to be a "real injury" to them, those who wish well to their neighbours will see that they must seek their real benefit in a way very different

from this.

Whenever the time of the village fair arrives, you see numbers of both men and women flocking from all the neighbourhood to the scene, and many of them taking their children with them. These parents, perhaps, mean no harm, and only intend to give their children a gay sight and a holiday; and many parents bring their children home again with them, without any particular harm being done besides unsettling their minds and furnishing them with a great many idle fancies. They are, however, too often carried into the public house, and see and hear a great deal that is very bad for them: they look forward again all the year for the fair, and, as they grow up, take a share in the looseness, and drunkenness, and profligacy, which, in their early days, they had witnessed: the thing seems, as it were, natural to them. Children ought to be kept from this; vice and profligacy should he strange to them; they should not even become acquainted with the inside of an ale-house; and they should be kept as far as possible from the sound of all coarse, and profane, and loose conversation.

It is a very happy thing that, of late years, there has been an opportunity of education afforded to the children of the poor almost for nothing; and whilst they are at their daily schools they are kept away from learning a great deal that is bad, and taught a great deal that is good; but the friends and supporters of these schools have often occasion to lament the great injury that is

done to the children at the time of the fair, or the wake, or the race. Sometimes the school is so thinned at the time that it has hardly been worth while to keep school at all, and so a holiday has been given, and the children mix all amongst the crowd, and witness a great deal that is bad. If the master were to try to keep the children at school, he would be thought to be very ill-natured and to grudge the children a day of pleasure, when, in truth, his only wish is to keep them from learning what is bad for them. A friend of ours who takes great interest in national schools, and has a very large one in his parish, has tried a method by which the children have a day of pleasure, and at the same time escape the danger which some sort of pleasure brings with it; and his plan has succeeded most completely.

On the annual day of the fair he invites all the children to drink tea: they may, of course, come or not, as they please; but they all so delight in the day that none choose to stay away. In a school of a hundred and fifty children it is no trifling matter to make tea and provide cakes and buns for such a number; but it is said to be an amusing day to all parties: the ladies and other friends of the school help in handing the tea and the eatables: the tea is made in a large boiler, and the whole is a most agreeable thing both to the children and their friends. If the weather is fine a green or a garden is the proper place; and the trouble will, of course, be comparatively small in most schools, the numbers being generally much smaller than in our friend's parish: and a day in which the children and their supporters and instructors meet together to partake of a harmless enjoyment like this, is one of particular pleasure to them all.

# PRECAUTIONS IN CASE OF FIRE IN HOUSES.

1. Should a fire break out, send off to the nearest engine or police station.

2. Fill buckets with water, carry them as near the fire as possible, dip a mop into the water, and throw it in showers on the fire until assistance arrives.

3. If a fire is violent, wet a blanket, and throw it on the part in flames.

4. Should a fire break out in the kitchen chimney, or any other, a blanket wetted should be nailed to the upper ends of the mantel-piece, so as to cover the opening entirely, the fire will then go out of itself; two knobs might be permanently fixed in the upper ends of the mantelpiece, upon which the blanket may be hitched.

5. Should the bed or window curtains be on fire, lay hold of any woollen garment, and beat it on the flames

until extinguished.

6. Avoid as much as possible leaving any door or window open in the room where the fire has broken out, as the current of air increases the force of the fire.

7. Should the staircase be burning so as to cut off all communication, endeavour to escape by means of a trapdoor in the roof, a ladder leading to which should always be at hand.

8. Avoid hurry and confusion; no person, except a fire policeman, friend, or neighbour, should be admitted.

9. In case a lady's dress takes fire, she should endeavour to roll herself in a rug, carpet, or the first woollen

garment she meets with.

- 10. It is a good precaution to have always at hand a large piece of baize to throw over a female whose dress is burning, or to be wetted and thrown on a fire that has recently broken out.
- 11. It is recommended to householders to have two or three fire buckets and a carriage mop with a long handle near at hand; they will be found essentially useful in case of fire.
- 12. All householders, but particularly hotel, tavern, and innkeepers, would exercise a wise precaution by directing that the last person up should go through the premises before going to rest, to ascertain that all fires are safe and lights extinguished.

  Globe.

### ROBBING AT A FIRE.

When a house is on fire in this country, we generally find a number of persons, at the risk of their own lives, willing and ready to give their assistance; but there are some wretches who take advantage of their fellow crea-

tures' distress, to rob and plunder them. "In Turkey a law exists, that any one found robbing at a fire shall be thrown into it." The principle of protecting strictly the property of others is right, and punishing severely those who take advantage of their misfortunes to rob them; but what a barbarous method! such indeed as would never become a law in our land: but it marks strongly the detestation in which such characters are held.

### THE HYÆNA.



THE Hyæna is perhaps the most difficult of all animals to tame, though it is not (as has been said) impossible to tame it; for there are, in some of the collections of wild beasts in this country, Hyænas which seem to have laid aside their natural ferocity: generally, however, these creatures seem particularly fierce and savage. In its natural state it is so fierce that it will contend with animals of the largest kind. It is found chiefly in the uncultivated deserts of hot climates, in caverns and the clefts of rocks, or in dens which it has formed for itself under the earth. Its hair is of a dirty greyish colour, marked with black, disposed in waves down its body.

History of Quadrupeds.

#### SUNDAY TRADING.

Through the exertions made by the Rev. Mr. Rhodes, and other gentlemen of Brentwood, a society has been formed in that town for inducing a better observance of the Lord's Day. The following are the rules laid down:

—1st. That no person entering this society pay his labourers on the Saturday or Sunday. 2d. That no member of this society purchase goods on the Lord's Day. 3d. That no member of this society request any tradesperson to send in any goods on the Lord's Day, except dinners which may have been baked. 4th. That members of this society pledge themselves not to exercise their callings on the Lord's Day, otherwise than is allowed by law. 5th. That every member of this society endeavour to do his utmost in his parish and neighbourhood to promote the reverence of the Lord's Day, both by example and exhortation.

### ACOUSTICS.

THE science of "acoustics" means the knowledge of "sounds." The sensation of sound is usually caused by the air being thrown towards the large opening of the ear, and from thence conveyed through a narrow channel to a piece of dry skin called the "tympanum," or "drum" of the ear. When the air is struck by a sound, it may be conceived to spread as water does, in circles, when a stone is thrown into it. The outward ear collects many of these waves, and it is made large for this purpose. A person who hears badly often puts his hand round the back of his ear, thus making a larger sort of opening; and if he directs this towards the speaker he catches the sound much better. If any thing is struck and gives a sound there is a vibration, or sort of trembling motion, as long as the sound continues. This may be proved by striking a bell and bringing the finger near to it: a mo-tion is felt; and if the bell be pressed with the finger, and the pulsation (or motion) stopped, then the sound will cease. This may be perceived in the strings of a violin or piano-forte, or in a tuning-fork. If the pulsations be quick, then the tone is sharp; if they are slow then the tones are grave; and if they are so slow as not to reach thirty vibrations in a second, no sound will be heard. A body to return sound must be elastic 1, and it

An elastic body is one which, when pressed, quickly recovers its form again: the sir is an elastic fluid.

must be put into rapid motion before it will give sound. If a small bell be put under a glass, and the air taken out of the glass by an air-pump, then, though the clapper be made to strike the side of the bell, no sound will be heard, because it is the air (being an elastic fluid) which propagates the sound. The air becomes thinner and thinner as we move higher from the surface of the earth; and as the air is thinner it vibrates less, and consequently there is less sound. A traveller tells us, that when he fired a pistol on the top of Mont Blanc it made no greater sound than a child's rattle in a room.

If the air be condensed (made thicker) the sound will be greater. The air in a diving-bell is much condensed, and the sound within is much louder than in common air. Water will conduct sound. If two stones be struck together under water the sound will be heard to a great distance by a person whose head is under water. bodies conduct sound. A miner underground hears the blows of other miners at a distance from him. will be conveyed very far, and with increased rapidity, along iron rods. If the ear is placed at the end of a rod or wire of iron many yards long, a small sound given to one end will be distinctly heard at the other: so will it along a deal board if it be whole; and the soundness of a long piece of timber, such as the mast of a ship, may be tried in this way. As another proof of sound being conducted along iron put one end of a poker to your ear, and the other to the side of a vessel on the fire; the very first approach to boiling will be distinctly heard. children try this experiment they must take care not to set fire to themselves.) If the middle of a string be tied round the end of a poker, and the two ends be wrapped round the fore-finger of each hand, and the fingers put to the ear, and the other end of the poker struck, it will return a sound like a large bell. If the two ends of the string be brought together and put into the mouth, the poker when struck will also give a loud sound. This arises from a tube which communicates with the ear through the mouth; this accounts for deaf people getting a habit of opening their mouths whilst they are listening. If a watch be held in the mouth by its ring (or handle)

and the ears stopped, its sound will be heard very distinctly through the mouth. Sound is carried to a very great distance on the surface of water. Dr. Clarke, the traveller, heard the firing of guns at an attack of a fort at about one hundred and thirty miles distant along the Sound travels at the rate of one thousand one hundred and forty two feet in a second; that is rather more than a mile in five seconds. When a gun is fired at a distance we see the fire long before we hear the sound; because the light comes to us almost instantaneously. whilst the sound is some time in reaching us. may learn how far distant a ship is which fires guns of distress, by observing the number of seconds between the flash and the sound; and thus, by calculating the number of seconds which pass between a flash of lightning and the sound of the thunder, we may judge whether we are near enough to be reasonably apprehensive of danger. There are sixty seconds in a minute. If a watch is not at hand the distance may be calculated with tolerable accuracy by the beating of the pulse; a mile for every five beats of the pulse. This is not quite accurate, as most people's pulse beats quicker than sixty times in a minute.

#### THE PRAYER BOOK.

Our Prayer Book consists almost wholly of God's holy Word. In the first place you have the whole of the Book of the Psalms of David:-and there you may find some of the most beautiful prayers ever uttered, the most holy resolutions against sin, the most valuable religious advice and instruction. Then you have God's Ten Commandments in the Communion Service, which you can never read or think about too much. And, above all, you have that treasure to every religious soul-the Epistles and Gospels. And what are these Epistles and Gospels? why, with the exception of a very few of the Epistles, which are from the Old Testament, they are portions of the New Testament, chosen for their plainness and importance. Open the book, and look at any one. I have opened it, by chance, at the second Sunday after Trinity: what do I find? For the Epistle, a short, easy, and

beautiful exhortation to brotherly love, taken from St. John's first Epistle: and, for the Gospel, a plain and simple parable of our Lord, showing me the liberal provision for grace made for me by my Saviour, and the dreadful danger of neglecting his calls and invitations. If I look through the book I find fourscore and ten such Epistles! And fourscore and ten such Gospels!—180 of the easiest and most important passages to be found in the New Testament of Jesus Christ. Sometime since. I took pains to find out how much these Epistles and Gospels do actually contain, and I can tell you. They contain from the Old Testament 58 verses, selected from seven different chapters; but from the New Testament they contain parts of 120 different chapters, amounting in all to 1,889 verses—1,889 verses carefully chosen from 120 different chapters in every part of the New Testament! Why, you have here the chief of what Christ and His Apostles taught us! You have out of the four—

Gospels	2 verses taken from	56 different chapters.	
Acts 12	2	10	
St. Paul's Epistles 45	9	40	
The General Epistles 12	3	10	
Revelations 3	3	4	
In all 1889 verses out of 120			

### SWEDISH LAWS WITH RESPECT TO INTOXICATION.

THE laws against intoxication are enforced with great rigour in Sweden. Whoever is seen drunk is fined, for the first offence, three dollars; for the second, six; for the third and fourth, a still larger sum, and is also deprived of the right of voting at elections, and of being appointed a representative. He is besides publicly exposed in the parish church on the following Sunday. If the same individual is found committing the same offence a fifth time, he is shut up in a house of correction, and condemned to six months' hard labour; and if he is again guilty, to a twelvemonths' punishment of a similar description. If the offence has been committed in public, such as at a fair, an auction, &c. the fine is doubled; and if the offender has made his appearance in a church, the punishment is still more severe. Whoever is convicted

of having induced another to intoxicate himself, is fined three dollars, which sum is doubled if the person is a minor. An ecclesiastic who falls into this offence, loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies when drunk is buried ignominiously, and deprived of the prayers of the Church. It is forbidden to give, and more explicitly to sell, any spirituous liquors to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison, and detained till sober, without, however, being on that account exempted from the fines. Half these fines go to the informers, (who are generally police officers,) the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a-year these ordinances are read aloud from the pulpit by the clergy; and every tavern-keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house.

# EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

Chloride of lime is stated to be an effectual remedy against the bites of snakes, stings of wasps, &c.; and the reason is, that the venom of the sting is said to be acid, and consequently an alkali is the proper remedy.

At a recent Temperance meeting at Glastonbury, Mr. Champion, a stocking-maker, said, "You know what a drunkard I was, but I was almost prevented from joining, because I was told if I did so I should soon become a skeleton, but I weigh fifteen pounds more since I became a member."—

Temperance Magazine.

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"An inquest was lately taken on view of the body of a child, aged one year and nine months, who swallowed a quantity of vitriol. It appeared that the deceased was in the kitchen, on the dresser of which was a small jar in which was a little vitriol that the servants used to clean the saucepans with. The servant left the child for a few minutes, during which time it laid hold of the jar and drank its contents."—Standard.

GIN-DRINKING IN THE METROPOLIS.—From the foot of Pentonvillehill to King's-cross, a distance of about a hundred yards, there are three first-rate gin palaces. On Sunday morning last a gentleman took the trouble of ascertaining the numbers which were "turned out" from each ginshop at the hour of closing, eleven o'clock. From the gin-shop known as the Maidenhead, ninety-three, including women; from the White Hart, seventy-six; and from the Bell Tavern at the foot of Pentonville-hill, a hundred and twenty-seven! Out of the two hundred and ninety-six thus 396

vontted forth, one hundred were quite drunk, another hundred stupid, and the remaining ninety-six had scarcely sufficient brains left to enable them to stagger home. What a sweet picture of "the Age of Intellect!"—Globe.

CURIOUS CERTIFICATE.—The late Duke of Gordon offered premiums to the man and woman servant who has served longest in one place in Morayshire, to be awarded by the Morayshire Farmer Club. At the competition last week, the following certificate was produced from the eccentric minister of St. Andrews and Lhanbryde:—"Lhanbryde Glebe, Aug. 3, 1836.—By this writing I certify and testify that Kate Bell came into my family and service at the term of Whitsunday, in the year 1815, and without change has continued to the date hereof, being a useful canny servant at all work, about the cows, the dairy, the sick nurse, the harvest, hay and corn, the service of the parlour and bed chambers, and of late years, mainly the cook. That, in my regard, she merits any boon that our club may have to bestow; in respect whereof, &c. (Signed) WIL LESLIE."—Inverness Courier.

Snow.—Although snow is very familiar to every one at this season of the year, its formation is sufficiently interesting to delight a mind fond of reflection. Snow consists of watery particles frozen in the air; frozen water becomes ice; and snow only differs from the ice in this respect,—that the water which constitutes ice has been frozen when in its ordinary density, whilst the water which forms snow has been frozen when its particles were separated and reduced to a state of vapour. It has been proved by experiments that snow, at the first instant of its falling, is about twenty-four times more rare than water.

An inquest was lately held at the Giltspur-street Compter, on the body of John Phillips. The deceased was taken to the prison on Saturday week for disorderly conduct. He was a confirmed drunkard, which brought on delirium, and he died on Saturday morning. Verdict, "Died from excessive drinking."—Globe.

Lately an inquest was held at Bartholomew's hospital, on the body of Isaac Smith. The deceased was a carpenter, residing in Type-street, Finsbury, and on Tuesday, with three other men, went in a cart on a pleasure excursion. They met with two women, who accompanied them. On their return they were all intoxicated, and the deceased, who was driving ran the cart against a cab; the parties were thrown out of the cart, the deceased and one of the women being much injured. The deceased died shortly after his arrival at the hospital, and the woman, who had her collar-bone broken, is in a precarious state. Verdict, "Accidental death, occasioned by drinking."

NORTHWICH WAKES.—In order to discountenance the brutal practices of bull-baiting and dog-fighting at the annual wake in this town, several gentlemen raised a fund to promote less objectionable amusements; and on Monday and Tuesday last the holiday folk were gratified with a succession of rowing and sculling matches, foot-races, &c.

#### NOTICES TO CORRESPONDENTS.

We have received the communications of D. J. E.; M. D.; A. Layman; F. C.; Matilda; A Country Clergyman.—A Village Tale; Seasons of Manuring; L. C.; W. E.; E. A.; L. S. R; Home.

# COTTAGER'S MONTHLY VISITOR.

# DECEMBER, 1836.

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# THE EPISTLE FOR THE TENTH SUNDAY AFTER TRINITY.

# 1 Cor. xii. 1.

It is not surprising that the wonderful gifts of the Spirit, which were showered upon the first preachers of the Gospel, in order to its more speedy progress in distant lands, should be greatly coveted and desired by many who became Christians, without a right understanding of their real use. We read of one who offered money to the Apostles if they would give him the power of bestowing the Holy Ghost; and when the Churches began to multiply, it is very plain, from passages in St. Paul's writings, that the possession of these gifts was not always accompanied with a regard to the giver; and that too often those who had them, forgot wherefore alone they had received them, and were puffed up by them, while those who wanted them became discontented and jealous. It may seem strange that any gifts of the Holy Spirit could produce such effects on their possessors;

but let us bear in mind, that it was not the gifts themselves which produced evil, but the weak and sinful hearts of the receivers, who being subject, like all other children of Adam, to the temptations of Satan, were by him enticed to exalt themselves above measure through the abundance of the revelations.

God often sees fit to employ very weak and imperfect mortals in bringing about His own great purposes; and though He distinguishes them for the time with gifts and grace sufficient to carry on the work whereto He has appointed them, they are still liable to fall like other men. Thus, of old, He raised up Moses to be a mighty deliverer of His people, yet left him exposed to the deceit-fulness of his own heart, which moved him to speak unadvisedly with his lips, and thereby lost him the enjoyment of the Promised Land.

What St. Paul taught the Corinthians, who possessed wonderful gifts, must be remembered by all to whom God has given a greater measure of talents, influence, or abilities, than He has bestowed on others; they are all His gifts, and must be used in His service, and for His glory alone.

Whoever seeks by them his own glory, or neglects to employ them for the honour of God, shows that he is ignorant of their use, and will be punished for his abuse of them. The Spirit is given to every man to profit withal; nothing is given to us for ourselves alone. we use it not for the good of others, we are like the servant who hid his lord's money in the earth, and our doom will be like his. But let not any one say, "I have no gifts of the Spirit, I can do nothing for God's glory; I have no word of wisdom or knowledge; I have no gifts of healing, no power of working miracles, of prophecy, or of speaking with tongues; I cannot spread the Gospel by my preaching, none can profit by me: true, you have none of these gifts of the Spirit, but may you not have the fruits of the Spirit; for though the gifts of the Spirit are not promised to all, the Holy Ghost Himself is freely promised to all who ask Him. Luke xi. 13.

What then are those fruits? How may we know that we have received the Spirit? "The fruit of the Spirit is

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love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Covet then earnestly these best gifts, for remember, that Paul himself declared, that even though he had faith which could remove mountains, prophecy, and the tongues of men and angels, yet without the bond of perfectness, without that charity which is the sum of all the commandments, he was nothing. The example of a life, in which such heavenly fruits are daily brought forth, will do more for the cause of Christ and His Gospel, than the most learned and powerful preaching; and in the words of your Master Himself, men, "seeing your good works," will "glorify your Father which is in heaven."

### LIVES OF THE SAINTS.

(Continued from page 364.)

CONVERSION OF ST. PAUL, 25th of January.

Sr. Paul was originally called Saul. By birth he was a Jew, of the tribe of Benjamin, but being born at Tarsus. the capital of Cilicia, to which city the Emperor Augustus had granted the freedom of Rome, he enjoyed the privileges of a Roman citizen. Although he died a Martyr, it is not his death, but his conversion, that we celebrate this day, which latter was an event wonderful in itself, and of peculiar importance to the Church of Christ, as, from being a violent persecutor of the true religion, St. Paul, by the miraculous grace of God, became the most industrious of its promoters, and while the other Apostles had each a distinct charge, his care was extended over the whole of the churches, and he is frequently called "the Apostle of the Gentiles," as besides his preaching to the Jews, his labours added greatly to the propagation of the Gospel throughout the world. The city of Tarsus was famous for its riches and learning. Arts and sciences of all kinds were much cultivated there; and Saul, having profited by these advantages, was well trained in the Mosaic Ritual, and other branches of learning, before he was sent by his parents to Jerusalem to study under Gamaliel, a doctor of the Jewish law, and the most learned man of his time. Here Saul soon distinguished himself bythe extent of his natural and acquired powers, and having been A 2

educated in the strict principles of the Pharisees, he soon became a most zealous and unsparing opposer of the Christians. He had learnt the art of tent-making; it was a custom of the Jews to teach their children some trade. though not absolutely necessary for their support, as it not only served to keep them from idleness, but might secure a maintenance for them, if altered circumstances St. Luke first mentions Saul as assisting at the murder of the pious Stephen: he describes the false witnesses as placing their clothes at his feet preparatory to casting the first stone at the Proto-Martyr. hatred thus displayed by Saul towards the Christians, impressed the Jews with a strong feeling in his favour; and in a general persecution of the Church at this time. being invested with great authority, he not only exerted his power at Jerusalem, but was anxious to extend it to other places. He accordingly set out for Damascus. breathing threatenings and slaughter against the disciples of our Lord, and resolving to use his utmost activity to put an end to the new doctrine of Christianity. "If God be for us," (say the Scriptures) " who shall be against us," but if God be not for us, how vain are the feeble attempts of man to perform his resolves or fulfil his intentions! Saul soon discovered, that it was not with human powers alone that he had to strive, for the protecting and avenging arm of the Almighty was stretched forth to save his faithful followers, and miraculously convert their bitterest persecutor. When arrived near Damascus, a brilliant, sudden, and supernatural light burst from heaven upon Saul and his companions. Overcome with terror at its appearance, and dazzled with its overpowering brightness, he fell upon his face to the ground, and immediately a voice was heard, saying, "Saul, Saul, why persecutest thou Me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Trembling and astonished, he then admitted his own inability, he felt that an Almighty power had subdued him, and humbly asked, "Lord, what wilt Thou have me do?" The divine voice said unto him, "Arise and go St. Stephen is called the "Proto-Martyr;" that is, the "First Martyr."

into the city, and it shall be told thee what thou must do." And while his companions stood by speechless. Saul arose, but he saw no man; for the Omnipotent God had manifested His power, by striking with blindness the unbelieving enemy of Christ. Nevertheless, though darkness was spread outwardly to his eyes, the light of truth had entered into his heart, and, no longer reviling the God of righteousness, or resisting the evidence of a voice from heaven, he immediately obeyed the Divine commands, and entered into Damascus, where for three days he fasted and prayed, beseeching forgiveness for the cruelties he had committed against the Church of God. and humbling himself with sincere contrition for all the sins of his former life. At the expiration of this period his sight was restored to him, by a certain disciple named Ananias, to whom God had appeared in a vision, and commanded and empowered to work this miracle. are then told that St. Paul arose and was baptized.

After being thus admitted into the Church of Christ he departed into Arabia, where he remained three years, studying the Holy Scriptures, and receiving divine revelation: he then returned to Damascus, and preached Christ in the Synagogue with so much zeal, that the Jews feared his influence, and took counsel to kill him. ing with some difficulty escaped from thence, he went to Jerusalem, and was by Barnabas brought to the other Apostles, who at first doubted his faith, and the sincerity of his conversion; but being at last convinced of his integrity, they received him amongst them, and all united their labours for the promotion of God's word. His life being again in danger he departed for Tarsus, his native place, and dwelt there some years, and afterwards, in company with Barnabas, he went to Antioch, where great numbers, both of Jews and Gentiles, were converted by the eloquence of his preaching; and we read that "the word of God was published throughout all the region." After visiting various places, accompanied by Barnabas, they at length separated, and St. Paul, with other companions, pursued his mission and ministry with unceasing ardour and diligence. In the Acts of the Apostles are recorded most of the events of his varied life; we there

read of imprisonments and persecutions, of scourgings and shipwrecks, and not only of miracles wrought by his own hands, but of those which were performed by the Almighty to aid and deliver the Apostle in times of danger and distress. The Acts conclude with St. Paul's first imprisonment at Rome; after this period, his history is not so clearly known, but ancient authors agree in telling us that he travelled for eight years in different countries of the west, and that he preached righteousness in many distant lands. It has been thought by some writers, that he visited Spain and Britain, but this statement is by no means certain. He once more made a fifth and last journey to Jerusalem, and again returned to Rome, during the reign of the Emperor Nero; where either drawing on himself the wrath of that wicked tyrant, by the boldness of his preaching, or being involved in a general persecution there raised against the Christians, on pretence that they had set fire to the city, he was condemned to be beheaded, and thus suffered martyrdom in the year sixtyeight, which was about thirty years after his conversion to Christianity. He was interred in a spot about two miles from Rome, where Constantine the Great erected a church to his memory; this church was rebuilt and beautified by succeeding Emperors, in honour of this celebrated Apostle. In statues and pictures, St. Paul is generally represented bearing a sword, in reference to the manner of his death. St. Peter suffered on the same day by a different mode; but, as in our Church we commemorate the conversion of St. Paul, we only celebrate the martyrdom of the former Apostle on the 29th of June.

St. Paul has left, for our instruction, fourteen Epistles, full of valuable doctrine and Christian precepts, addressed to different nations and Churches. While we read and admire the account of this Apostle's life, how much does it give us to reflect on! We may derive inexpressible comfort, by the assurance it affords us, that God mercifully extends His forgiveness to such sinners as are really converted, and truly repent. St. Paul was an inveterate opposer of Christianity, yet no sooner was the divine truth shed abroad in his heart, than God perceived that his faith and repentance were sincere, and he was

selected as an especial object of grace and favour, and made a chosen vessel to show how great things he should suffer for the sake of Christ. From the first his contrition was unfeigned, and he pursued the right path through all succeeding dangers and temptations. Oh, that all sinners would awaken at the first reproaches of their conscience, and not attempt to stifle them, or turn away from so faithful a monitor! Let them not reject the blessed hope of pardon, which the Gospel holds out to the repentant sinner; but remember, that St. Paul tells us. "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." We should also learn, by the example of St. Paul, to exercise to the full the talents we are entrusted with. This Apostle's acquirements, his learning and eloquence. were of a superior order, and he exerted them all for the honour of God: he did not allow the distinctions bestowed on him by his Creator to remain in inactivity or uselessness, nor, what is still worse, did he foolishly or wickedly misapply them. "Let us not be weary in welldoing," but persevere with diligence in serving the God of all goodness, and promoting the cause of His blessed religion, and using all our talents towards this glorious end, feel assured that, in due season, "we shall reap if we faint not."

#### THE COLLECT.

O God, who through the preaching of the blessed Apostle St. Paul, hast caused the light of the Gospel to shine throughout the world; grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

#### RESIGNATION.

Since 'tis thy sentence I should part
With the most precious treasure of my heart,
I freely that and more resign,
My heart itself, as its delight, is thine;
My little all I give to Thee,
Thou gav'st a greater gift, thy Son, to me.

DEC.

Take all, great God! I will not grieve,
But still shall wish that I had still to give;
I hear thy voice, Thou bid at me quit
My paradise. I bless, and do submit;
I will not murmur at thy word,
Nor beg thy angel to sheath up his sword.

Morris. Sent by E. M.

### EXAMPLES OF DILIGENT LABOURERS.

SIR

Should you think the following extract from 651 Jesse's Gleanings" suitable for your useful little Visitor, you will, perhaps, allow it a place. It appears to me, that it may be read with interest and profit by that class of your readers to whom it more immediately refers the markets.

I am, Sir, yours faithfully, doing grand

October 12, 1836.

النائية ليعط

I HAVE already mentioned my opinion of the good which may be done, by giving a labourer a small allottineat of land; this applies more particularly to those who are not capable of great exertion either in task or day work of a garden is then a great resource: but an able-bodied labourer, who is sober and prudent, and determined to do his utmost to maintain himself and family, will find nothing equal to his own good right arm and willing heart. Such a man will generally command employment, and will be likely to do well; I am able to give an instance of this)

A man, with whom I am well acquainted, married and had a large family, consisting of four sons and three daughters; his wages, as a day-labourer in a garden, were fifteen shillings a week, and he occasionally got a trifle in addition by brewing for two or three families; his wife, now and then, earned something by washing. With these means, and by their prudence; industry, and good management, they not only contrived to feed and clothe their children, but each of them was taught to read daily write. The good example of the parents influenced of the conduct of their offspring; they all went into service, and all off them are now settled in the world, and doing bwell. Lift is one of the pleasurable circumstances of my

life, that I have been able to procure a situation for the old man, which has made him happy and comfortable. I often visit him at the little hut in which he sits in the day time, ready to open and shut a gate, and generally find him employed in reading. It is a pleasure to see his open, cheerful, and grateful countenance. It was only the other day he told me, when I was talking to him about the good conduct of one of his sons, "to be sure," said the old man, "it was sometimes hard work to bring them all up, but" he added, with an honest smile, "I have now saved up enough to leave them all a trifle."

Another man, who has hardly his equal in my neighbourhood, as a sober, steady, and good workman, was born with only his right hand: under this apparently disadvantageous circumstance, he contrives to earn a good living, either at task or day-work. He trenches and drains ground, fells trees, makes stackwood and faggots, and, in short, does whatever any other labourer can do. His left arm is very pliable, and he contrives to use it so as to find but little inconvenience from the want of fingers. This man is so steady and industrious, that he maintains and brings up his family with comfort, and never is in want of work. I have mentioned these two instances to prove how much may be done by persevering industry and good conduct, under the burden of a large family and bodily infirmity; they may serve as examples to show an English labourer what may be done, even in these times, if he will but rightly apply those powers with which he is gifted. Above all he must avoid the alchouse and the beer-shop as he would a pesthouse; they help to keep his family poor, and mainly assist in rendering his daily task irksome to him. Instead of that cheerfulness which almost turns toil into pleasure, and that open, manly look, which I delight in seeing in a well-conditioned workman, he skulks to his work, depressed alike in mind and body. At the time I write, there are a set of men employed in draining by taskwork in Richmond Park, who are patterns of English labourers; hard as they work from morning till night, in all weathers, they seldom drink any beer. They boil a large kettle of coffee over their little five in the park, and A a 5

drink it bot at their meals. This costs them but little, but they do as hard a day's work upon it as any labourers in England, and have continued to do so for three years past, under all the disadvantages arising from wet and cold, to which a drainer is subject. A proof of this may be found in Captain Ross's recent voyage in the Arctic regions. He says, that on a journey attended with great difficulty and hardship, he was the only one of the party whose eyes were not inflamed, and he was the only one who did not drink grog. He was also the oldest person amongst them, and for the same reason he bore fatigue better than any of them. He adds, that he who will make the experiment on two equal boats' crews, rowing in a heavy sea, will soon be convinced that the waterdrinkers will far outdo the others. No better testimony to this is required than the experience of the men who work in the iron-founderies; that is the hardest work that falls to a man to do, and so well do the labourers in this department know that they cannot perform it if they drink even beer, that they take nothing during the hours of this hot and heavy labour but water. If a labouring man, who is in the habit of frequenting the alchouse, was to put down every week what his gin and beer cost him, he would find the amount at the end of the year very considerable. It would have bought him a good cow, or several pigs; it would have been much more than the rent of his cottage; it would have made his family comfortable. and even respectable in their appearance. Whenever I see poverty and rags in the cottage of an English labourer, I generally find, that the owner of it indulges himself in the profligate practice of tippling at an ale-house. It is, indeed, fearful to think how much the working and vicious part of the English spend in gin alone. It amounts to several millions a year; and the use of it degrades the poor, and renders them discontented, and drives them to the parish and the workhouse.

REFLECTIONS ON RECEIVING SOME ENCOURAGING WORDS FROM OUR CORRESPONDENTS.

It is a real gratification to us when we hear that our little work is found to be, in any degree, an instrument

of good, by leading one of its readers from dangerous habits; and showing him a way by which he may find happiness and satisfaction in this world, and so live, that

he may be prepared for the world to come.

Such is, indeed, the evil of man's nature, that we all of us find a tempter within ready to lead us from the path of real godliness; and if we were to trust to car own merits for acceptance with God, and look to our heavenly Judge for acquittal on that plea, we could none of us be saved: it is through God's mercy alone that we can be saved; for on the score of our own deservings no man living could be justified: and that mercy is every where in Scripture represented as having been purchased for us by the sufferings of our blessed Saviour. It is on that plea that we must rest our hopes, and on that we may securely rest them. Till that is understood we are almost fearful of urging men to the practice of known duties, because, unless there be the right principle, there will be no earnest endeavour to perform those duties: and the hopes, moreover, resting on a wrong foundation, will not stand in the day of trial. But we are not in a state of salvation unless we have "repentance towards God;" this implies, that there is an earnest desire and endeavour to "forsake sin:" neither are we in a state of salvation unless we have "faith in our Lord Jesus Christ." It is by "faith" that we "believe in the promises of God," and accept the offers of salvation made to us through Him, and secured to us by the sacrifice of Christ. If this be our state, then all the instructions of Scripture will be received in a right mind, and will be acceptable in the sight of Him who died "to redeem us from all iniquity, and to purify to himself a people zealous of all good works." But the encouragement to good morals is needful in another view. Orderly and moral conduct leads to much happiness in this world, by keeping men from those troubles, and difficulties, and miseries, which are constantly besetting those who live in neglect of rules by which reasonable beings are intended to be guided. Moreover, when a man has once got into loose and profligate habits, his mind is so set against all that is godly and good, he is so entangled in

bad practices and bad company, that he is strongly opposed to every invitation which would call him into the right way; and he takes care to escape from all opportunities where he might be in the reach of hearing, or of learning what is good. We rejoice then when we hear of any disposition to turn from evil practices, even though we have not the means of being fully assured that the change has arisen from the best of motives.

Thus it gives us great pleasure when we hear from a correspondent, that our little book has got into a family where the father was formerly much given to drinking, and that he read some of our articles against that vice, and was thus led to see, that he was robbing his family to indulge his own sinful lust; and that he resolved to leave off the ruinous and selfish habit; and that he has for some time persevered in his course, so that his family is now brought from a state of want and misery, to a state of comfort and plenty."

· We rejoice when we hear that "a wife, who never attended public worship, was led by our remarks to attend the church; and that her husband, a noted sabbathbreaker, was induced to follow her example;" for we are led to hope, that those who put themselves into the way of hearing, and receiving, and partaking, of what is right. may be encouraged to a steady perseverance in it; that he, whose body is among the worshippers, may have his mind there too, and may, whilst the prayer is uttered with the lips, have the heart also raised to penitence and faith; and that whilst the Gospel invitation is heard, to "come unto Christ and be saved," he may feel that the call is made to him, and that his heart may be touched with his Saviour's love; and that the gracious message may bring forth the holy, the saving question and remolve, "Lord, to whom shall I go? Thou hast the word of eternal life."

REFLECTIONS ON THE CHURCH SERVICE.

(Continued from page 379.)

Our service contains praise as well as prayer. We praise God in "psalms and hymns, and spiritual songer" has psalms which we use in our church are selected to

express our praise, because we find these songs of praise in the Scriptures, and we know that they are, therefore, given by the Spirit of God himself; and that these were the words in which David, and other saints of old, poured forth their praises to their heavenly King, for all the mercies which they had received from Him. These pealms are to be "said or sung." In cathedrals, and places where there is a regular choir of men, educated to offer up this part of the service, accompanied by music, it is the custom still to sing these psalms: but, as this can be done in but few churches, it is now usual to repeat these psalms without music, and this, in common congregations, is, perhaps, better; especially as the same psalms are now put into verse, and are called the singing psalms: and, in this form, can be more easily suited to easy tunes, such as the congregation can conveniently join in. But how often, alas, do we repeat the words of the Psalms without feeling aright how great is their importance, and what a solemn work it is in which we profess to be engaged!

We begin our praise with the 95th Psalm. This is sometimes called the "Invitatory Psalm," or the psalm of invitation; because it invites the people to come together and "sing unto the Lord," and heartily to "rejoice in the strength of their salvation." The Psalms were most of them written a thousand years before our blessed Saviour came into the world, yet they have the spirit of prophecy in them, and relate to Christ, and describe so long beforehand his sufferings and his redemption, and his glorious triumph; they are songs of praise, suited not only to God's people of old, but to Christians at the present day also; in them we praise our Lord Jesus, "the

strength of our salvation."

How blessed would it be for us if we listened to the gracious invitation, and gave our hearts, as well as our tougues, to His praise and glory. If any one has hitherto offered these songs of praise with his kips, whilst his heart has been far from the great object of his worship, let him now offer up his prayers through the Saviour whom he has so sinned against, that this his sin may be pardoned, and that he may henceforth be enabled, by the

Holy Spirit, to offer a faithful and an acceptable service. We are invited to "come before his presence with thanksgiving, and to shew ourselves glad in Him with Psalms:" let us think of all God's goodness to us, and all his mereies, that our hearts may be opened to real thankfulness and praise. Let us never neglect to join in His worship, and let us give Him the offering of our "bodies and of our souls, which are His;" "let us worship and fall down and kneel before the Lord our Maker: for He is the Lord our God, and we are the people of His pasture, and the sheep of His hands." He guards and keeps His people with a shepherd's care, and calls them His sheep. Let us pray that He would keep us from wandering from His fold, that we may show ourselves to be His sheep, by constantly seeking to be led by Him, to hear His voice, and to follow Him.

### IMITATE THAT WHICH IS GOOD.

It has often been remarked, that when we read or hear of any thing very bad, we soon find that the account is quickly followed by another equally bad; -that, if some frightful crime is recorded in the daily paper, another soon follows; showing that man's corrupt nature, instead of being warned against the imitation of what is bad, is encouraged to follow the ruinous example. Some persons have been so much struck with this inclination to imitate what is bad, that they have thought it ill-judged to record, at all, the frightful statements which find their way into the daily newspapers. We are not prepared to agree entirely with this opinion; but it is our duty, when we read an account of what is wrong, to be warned against it,—and when we read of what is right, we are to seek to imitate it. Bad manners are catching; and thus some neighbourhoods are noted for their profligacy, and find much work for the magistrate, and many tenants for the prison. It is distressing to read these accounts. We turn with pleasure to the following extracts from a Scotch newspaper:-

"Decrease of Crime in Edinburgh.—It is with sincere pleasure that we direct attention to the quiet state

of the city, as shown by the comparative fewness of offences, especially in crimes of that description which, employing the attention of the police magistrates, indicate the state of morality among our labouring popula-From whatever cause it has arisen, the fact is indisputable that for some time past there has been a gradual but marked decrease in cases of rioting, drunkenness, and other offences, which formerly gave so much trouble to the police, and occupied so much of the attention of the magistrate. At present, the police establishment has but little to do in anything but its excellent preventive arrangements; and the sittings of the magistrates in court are now reduced to about half an hour on an average, and on a late occasion the cases for the previous day were disposed of in five minutes."-Scotsman.

#### THE POOR CHRISTIAN'S MONDAY MORNING.

AGAIN, ah! trifling world, again
I must return to thee;
Thy toils, thy cares, a num'rous train,
Must now my portion be.

Dear house of God, awhile farewell, Another duty calls, Less pleasing than the joys that dwell Within thy sacred walls.

Now all my art and strength must join
To keep alive this clay;
While worldly thoughts and cares combine
To draw my soul away.

Yet leave me not, O Thou! whose power My heart can purify; In every place, at every hour, May I behold Thee nigh.

And while I strive at Thy command To earn my daily bread, May faith discern my Father's hand, By whom my life is fed.

Ah! when will heaven's bright gates unfold
A sabbath without end?
And I, without a veil, behold
My Saviour and my Friend.

Sent by F. C.

A PRAYER FOR THIS CHURCH AND KINGDOM.

O GRACIOUS God, who art kind to the unthankful and the evil. we humbly acknowledge that we have not manifested a due sense of the numberless blessings, both spiritual and temporal, which we and our fathers have received at Thy hands, and of the mighty deliverances which Thy power hath wrought for this church and kingdom. Through our neglect of Thine ordinances and misuse of Thy bounties, offences have been multiplied in the land; and Thy holy Name hath been profaned among the heathen by our transgressions. Yet forsake us not utterly, O Lord, our Redeemer; but continue Thy loving-kindness to Thy servants, as in the days of old. Send Thy heavenly blessing on our Sovereign Lord the King, and all that are in authority under him; and direct their proceedings to the advance-ment of true religion and piety, and to the peace and prosperity of the realm. Pour forth the gifts of Thy Spirit on all pastors and teachers of Thy flock, that they may be clothed with righteousness, and that Thy word spoken by their mouths may never be spoken in vain. Support and comfort all those who are in distress or adversity, and especially those whom Thou visitest with any dangerous sickness. And to all orders and degrees of men amongst us, vouchsafe such a measure of Thy grace, that righteousness may flourish in our land, with abundance of peace; and that, being reconciled to Thee through Jesus Christ, and united with each other in charity, we may be an acceptable people in Thy sight, and make known to the ends of the earth the riches of Thy mercy in Christ; to whom, with Thee and the Holy Ghost, be all honour and glory for ever and ever. Amen. -HANCOCK. Sent by F. C.

### ON PRAYING IN THE CHURCH.

Some months since there was inserted in the Visitor an address to congregations on the subject of the present love of hearing sermons to the neglect of the other parts of the divine service—prayer and praise. This address

has, I believe, been very widely and abundantly circulated. As an encouragement to the distribution of it, I would mention a circumstance which came under my own notice. A very respectable person lately told me, that, on entering her parish church, she found one of these addresses placed on the seat which she was accustomed to occupy. She read it, and as she observed, immediately felt herself quite conscience-stricken by its contents. She now saw that she had been accustomed to pay an almost entire attention to the sermon; she resolved for the future to give an equal consideration to the prayers, the praises, and the scriptural readings belonging to our service. It were much to be wished, that all who may read this would allow themselves to examine their own feelings and conduct whilst in church, and then act faithfully according to their convictions.

Sent by a Correspondent.

### READING THE SCRIPTURES.

In reading the Holy Scriptures, which few, it is to be hoped, entirely neglect, we are too apt to mistake means for ends, and to consider the Scripture reading as the duty performed, whereas it is only the means of our duty; it is the comprehension, application, and reflection, which can alone produce the end—a holy and religious life.

To make it profitable, we must study its doctrines; we must apply its reproofs and corrections to ourselves; and we must draw instructive inferences from its precepts and examples; making it our prayer, that God, who hath given us His Holy Scriptures, would give us His grace, that we may be enabled not only to "read" them, but to "mark, learn, and inwardly digest them." Y,

### CHRIST A PRESENT HELP.

WHEN in the hours of lonely woe,
I give my sorrows leave to flow,
And anxious fear, and dark distrust,
Weigh down my spirit to the dust;

When not e'en feiendahip's gentle aid the seconds.

Can heal the wounds the world has made, to good Oh! this shall check each rising sigh,

That Jesus is for ever nigh.

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His counsels and upholding care, My safety and my comfort are; And he shall guide me all my days, Till glory crown the work of grace.

Jesus! in whom but Thee above Can I repose my trust, my love? And shall an earthly object be Lov'd in comparison with thee?

My flesh is hastening to decay, Soon shall the world have pass'd away; And what can mortal friends avail, When heart, and strength, and life shall fail?

But oh! be Thou, my Saviour, nigh, And I will triumph when I die; My strength, my portion is divine! And Jesus is for ever mine!

CONDER.

#### HOME.

We may say with truth that if all men were taught to find their pleasure at home, they would not only find it there more purely and abundantly than anywhere else, but there would be very little occasion for those severe laws which are now needful to punish offences; for few of those crimes which bring down the punishment of the laws would be committed.—Magazine of Domestic Economy.

#### THE WHITTINGTON NEW WHITE WHEAT.

The Northamptonshire Herald says that two bushels to the acre of this wheat are found an ample seeding. From 160 grains successively sown on light poor land, under the common course of husbandry, with no extra manure, Mr. Whittington, the propagator, raised in the fourth year eighty-one bushels, weighing sixty-five pounds per bushel. Fairly collected specimens, in the straw and ear, are exhibiting at Messrs. Gibbs', corner of Half Moon-street, Piccadilly. A paragraph states Mr. Whittington to be one of the first farmers in the county of Surrey, known as a practical and scientific agriculturist for forty years; and that he is so convinced, from the impartial trial which he has made on poor land during five years, of its superiority in standing the weather, in

not degenerating in the produce and fine quality of the flour, that he intends to sow no other kind in future. The late gales are stated not to have laid the crop. Over the whole breadth of this kind of wheat no smutty ears are to be found; whilst all other kinds on Mr. W.'s farm, and in his neighbourhood, are seriously affected by it.

Sent by Y.

### WILTS AGRICULTURAL SOCIETY.

WE have great pleasure in lending our aid towards recording the names of those faithful and industrious servants who have been thought worthy of receiving marks of respect from the above Society. The list has been

sent to us by a correspondent.

At the anniversary of the Wilts Agricultural Society, celebrated in Devizes, John Benett, Esq, M.P., the President of the Society, in the chair. In proposing as a toast "Prosperity to the Wiltshire Agricultural Society," Mr. Benett said, he wished it to be generally understood that a very large proportion of the Society's funds was appropriated to the rewarding of faithful servants in husbandry; and the following were the claimants for the Great Coats awarded by the Society: -James Shore, servant to Mr. Sainsbury, of West Lavington; John Tavemer, servant to Mr. Thomas Little, of Biddeston; Robert North, servant to Mr. William Stratton, of Shaw; William Little, sen. servant to the Rev. E. Goddard, of Cliffe Pypard; John Hitchcock, servant to Mr. Edward Parsons; Edward Gane, servant to J. Benett, Esq.; Peter Blake, servant to Mr. William Perry, of Homington; Roger Hale, servant to Mr. J. T. Compton, of Urchfont; William Randall, servant to Walter Long, Esq. M. P.; William Blagden, servant to Mr. A. E. Saunders; Thomas Toogood, servant to Mr. Simpkins; Thomas Duke, servant to Mr. Fowle, of Lavington.

The following were declared to be entitled to the Premiums awarded by the Society to female servants in husbandry:—Mary Lewis, servant to the Rev. E. Goddard, for a period of 24 years; Sarah Maslen, servant

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to Mr. Young, for a period of 35 years; Jane Cock, servant to Mr. G. E. Sloper, for a period of 21 years.—Salisbury Herald.

# IMPROVED MODE OF THATCHING.

THE Somersetshire mode of thatching is preferable to all others. It consists in using unbruised straw, provincially called reed, instead of bruised straw with the ears on it. The practice of Devon, Dorset, and Somerset, in this respect, is an example to all England, which we are surprised has not been more generally followed, as it lasts nearly as long again as common straw, and does not offer the temptation arising from grains of imperfectly thrashed corn, which induce mice and birds to infest the dwelling, and make holes in the thatch. The mode of preparing the straw is simply to take a sheaf of wheat and to place it in a reed press, made of two pieces of timber ten feet long, put on a stool, and having women to lay hold of the ears of corn, who draw out the straw and cut off the caps, and then bind up the sheaf for use. In this process women are usually employed in wet weather, and the corn is more easily thrashed when in short ears than when encumbered with the straw. The thatching work done with the reed will last ten years longer than that done with the common straw, and as to the appearance there is no comparison; one is an elegant, neat covering, and the other a slovenly, ragged one. Many gentlemen, possessing fancy cottages and rural habitations, have been so struck with the neat and picturesque appearance of the cottages in the three western counties, as to have sent for persons to prepare reed for them in the counties where their dwellings are situate.—Baxter's Agricultural Library.

# SEASONS OF MANURING.

MANURES spread upon a garden in autumn, or winter, are in part either washed by rains too deep into the soil for the roots to reach them, or their best materials are chrised off into the air before they can be taken up by the roots. The time then that manure is of the greatest advantage is an this commencement of growth in spring,

when the roots are most active in feeding and lengthening out. To spread out manure in dry weather, or bright sunshine, must be to certain loss; to wheel it out in winter, and leave it in heaps, is bad, from giving too much to the spot where the heap is.

Rennie's Alphabet of Gardening.

# OF SOUNDS.

In our last number (p. 392,) we spoke of the doctrine of sounds," and mentioned a few examples to show that sound was occasioned by vibration; that when an impolse was given to the air, there was a motion like that of water when a stone is thrown into it; and that the waves of air enter the ear and strike on the tympanum (or drum) of the ear, and that a sensation of sound is thence conveyed to the brain; that elastic bodies by their vibration render a sound, and that sound is conducted by means of solid bodies. But it is likewise true that sound is not only conducted through such bodies, but that its velocity is increased in passing along them (it moves faster). For instance, sound is propagated more rapidly through water than through air. "It is calculated that an impulse of sound would pass through fresh water four times as fast as through air, and through seawater one seventeenth faster still: whence it may be shown, that a commotion sufficiently violent might be propagated from one pole of the earth to the other in 200 minutes. From this consideration we may account for the swell of the sea observed before a storm,—the impulse given to the water at a great distance being communicated much more rapidly than the motion of the wind, which therefore arrives later. The shocks of the earthquake at Lisbon in 1755, were propagated through the waters of the ocean, and felt as far as the East Indies. Ice propagates sound; it is said that in the frozen regions of Tartary the people lay their ears close to the ground, and that they can thus distinguish the approach of cavalry at a very great distance. Sound moves uniformly; that, is, it moves through equal spaces in equal times. It is propagated through iron ten and a half

times as fast as through air.

Echoes arise from the reflection of sound from any object against which it strikes. Caverns, rocks, and grottoes return an echo; so does the surface of a wall. In the lake of Killarney in Ireland, and in the Peak of Derbyshire, are wonderful echoes; buildings of an oval or a circular form are more adapted than others for the propagation of the sound. A speaking trumpet is a tube to which a mouth-piece is attached; and a person holding his mouth to it, and speaking through it, is heard at much greater distance; this is caused by the air being kept within the tube, none of it escapes through the sides: thus there are more of the waves of air sent towards the hearer. This instrument is used much at sea, when there is need of giving orders from one ship or boat to another, when the distance and noise of the sea would prevent the natural voice from being heard.-Chiefly from Mitchell's Text-Book of General Knowledge.

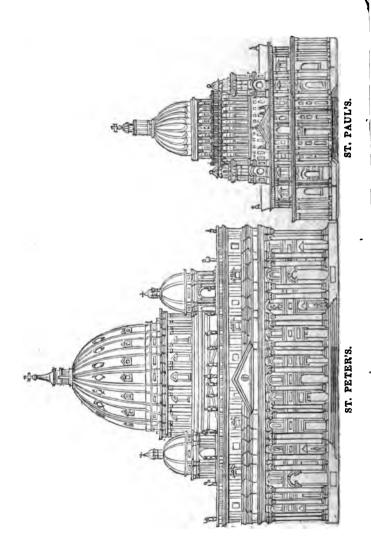
BRENTWOOD SOCIETY FOR ENCOURAGING THE OBSER-VANCE OF THE SABBATH.

Our number for last month (p. 390) recorded the praiseworthy exertions of several gentlemen at Brentwood for the better observance of the sabbath-day. Even if it should appear that no great good can be done by parliamentary interference, yet a great deal of good will be done by the exertions of right-minded and pious individuals, not only by the regulations which they may encourage in their neighbourhood, but by their own examples and by the habits which they adopt in their own families; and we shall rejoice to hear that the example of the inhabitants of Brentwood is followed in other parishes. The first rule of the Brentwood association is to change the practice of paying labourers on a Saturday or Sunday. The practice of paying on a Sunday is so bad, that no one of right views would ever think of it; and paying on a Saturday-night produces almost as bad an effect, for it is generally too late for the labourer

to go to market, so that he is led to go to the shop on the Sunday-morning; and he too often, moreover, spends a part of his money at the ale-house on the Saturdaynight. The second rule is of great use, which pledges the members of the society to check the practice of tradesmen sending home goods on the Sabbath-morning. This ought to be a rule in every family; no goods should be taken in. Many tradesmen and their messengers lose their Sabbath opportunity of rest as well as of public worship by being required to forward their goods to their customers on the Sunday-morning. The dinners from the bakers are excepted from this rule. There is something to be said in favour of this exception, as many families may have the opportunity of going to church by having their dinners sent to the public oven. We should, however, be glad to see the bakers have their sabbath of worship and of rest as well as other people; and we expect that this will be brought about in time, as we see that in families where religion is the first consideration, the business of dinner is contrived without hindering bakers or any one else from attending public worship. We shall not attempt to go through all the rules of this society, but are glad of this opportunity of calling the attention of our readers to the subject, and we trust that they will all join in the spirit of the last rule,-" that every member of this society endeavour to do his utmost in his parish and neighbourhood to promote the reverence of the Lord's day both by precept and example."

### CAUTION TO BLACKSMITHS.

By the General Turnpike Act, 3d Geo. IV. c. 126, every blacksmith occupying a blacksmith's shop situate near a turnpike road, and having a window or windows fronting the said road, who shall not, by good and closed shutters, every evening after it becomes twilight, bar and prevent the light from such shop shining into or upon the said road, is liable to a penalty of 40s. over and above any damage occasioned thereby, which may be recovered before any Justice of the Peace where the offence is committed.



#### ST. PAUL'S CHURCH.

THE most noble building in London is St. Paul's Church. As soon as London is seen at a distance, this Church is the principal object. It is built in the form of a cross, with a stately dome in the centre. Its length on the outside, including the portico, is 510 feet, and its breadth 282; the height to the top of the cross is 404. This Cathedral was built at the national expense, and cost 736,7521. It was thirty-five years in building; the first stone being laid on the 21st of June, in the year 1675, and the building completed in 1710. Sir Christopher Wren was the architect; and our young readers will perceive from the dates, that this building was begun in the reign of King Charles II. and was finished in the reign of Queen Anne; the former Church, in the same situation, had been destroyed by the great fire of London in the year 1666. The whispering gallery is considered a great curiosity. It goes round the bottom of the dome, in the inside of the Church; it is 140 yards round, and if a person whispers at the door on one side, any one who is on the opposite side of the gallery, though he is 140 feet from the speaker, taking the shortest road across, will hear the words loudly and distinctly sounded. The shutting of the door produces a sound like thunder. Those who like to go to the upper gallery at the foot of the lantern, may have a noble view of the city of London; but the buildings, and the people, and the carts and carriages below, have the appearance of a busy, bustling, crowded world, belonging to a diminutive little race of beings: the effect on a bright sunshiny day is extremely pleasing.

But large as St. Paul's Church is, it is small when compared with St. Peter's at Rome. We have given a drawing of both, that their different proportions may be

seen.

#### CHANGES OF A CATERPILLAR.

As we find it difficult to understand the resurrection of our bodies, let us learn a lesson in faith from the changes of a caterpillar. Look at that hairy grub creeping on you. XVI.

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the earth; he has nearly finished his short life; his colours are grown dull, and he no longer feeds; he is now only seeking where he may find a grave in which to hide his poor body. See how he creeps into the earth and buries himself; in a few days he will have lost his present colour, and his present form;—you will find him covered with a thick case, in which he will remain closely hid till the winter is past. When summer comes, will our grub again live? What, after lying buried in the earth for six long months? Yes! At the right moment, the same most wonderful instinct that bade him sleep, will bid him rise,—the doors of his dark tomb will burst open, and the poor hairy grub will fly up towards heaven, a perfect insect, a brilliant butterfly!

Can we learn nothing from this? What is man but a poor grub who creeps upon the earth during his short life? After a time, he too is like the caterpillar butied in the earth, shut up in a thick case. And will not the time come when man too shall find the doors of his tomb burst asunder, and when he shall ascend to heaven in his

glorified and perfect body?

Cannot we believe this? We must believe in the various changes of a caterpillar, for that we may see with our own eyes; and why then do not we believe in the changes of man? Surely one case is so similar to the other, that one seems to be the type or representation of the other; and was it not so intended? St. Paul tells us that "God has not left himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons." And are not the changes of the caterpillar, part of this witness? Let us, then, not neglect the truth it so clearly teaches; but firmly believe, that as God by his Almighty power changes the dull and creeping grub into a beautiful brilliant butterfly, so he will change mortal, sinful man into a glorious, perfect being! Sent by E. A.

HINTS TO PARENTS .- RELIGIOUS INSTRUCTION.

AMIDST all our cares for our children, the true subject of care is the condition of their immortal souls in the sight

of God; that during this short and uncertain life, they may be prepared for the enjoyment of eternal life. In this respect, above all others, "let parents be themselves what they would wish their children to be;" for it is only by the power of the gospel of Christ in our own hearts, that we shall be enabled to bring up our children for God.

Let those parents who are sensible of their own ignorance take encouragement from the promise, "If any man lack wisdom, let him ask of God, and it shall be given him." The following prayer of Bishop Wilson

is very suitable to every Christian parent:

"O Lord, give me skill and conduct, that with a pious, prudent, and charitable hand, I may govern those committed to my care: that I may be watchful in ruling them, earnest in instructing them, fervent in loving them,

and patient in bearing with them."

It is an awful thing to consider that all men are born in sin, the heirs of a fallen and corrupt nature; that as soon as they are capable of it, they are prone to commit sin, and liable to its dreadful consequences. But we are not to stop short here; the disease is great, but God in the depth of His wisdom and love has appointed a remedy, which is greater, Rom. v. 20. A free offer is made through Jesus Christ, "to us and to our children," of forgiveness of sin, and life everlasting.

We are not therefore to look upon our children merely as sinful creatures, by nature disposed to evil, averse to good; but as the objects of their Redeemer's love and pity, capable of being fitted by His grace for His heavenly kingdom, and of being touched even from their earliest years by His Holy Spirit. See Mark x. 13—16. Having such encouragement, endeavour earnestly, to the best of your ability, to "bring them up in the nurture and admonition of the Lord," trusting that by His blessing, the good seed which you sow will in due time bring forth fruit unto life eternal.

The tender minds of children are more open to the sense of religion than is generally supposed. And do not say, "We have no learning ourselves; how can we teach them?" Can you not bring your little ones around you, and tell them of the great and good God who made Bb 2

them and takes care of them every moment? Can you not tell them of their merciful Saviour Jesus Christ, who loves little children, who came into the world to save sinners, and died on the cross, the just for the unjust, and of that Holy Spirit who will teach them in the secret things of the heart, showing them what is wrong, and leading them to what is right? Teach them to kneel down reverently morning and night, to repeat their prayers slowly and distinctly, and take care that silence and seriousness are preserved amongst all who are present. Do your ut-most to make them understand the prayers they say. Those in Watts's first catechism are simple and easy. But remember yourselves, and strive to teach them. that words alone will not avail, the heart must go along with them. Before they kneel down at night, for instance, lead them kindly and gently to think over their faults during the past day, that they may early learn to confess their sins to God, and to beg of Him, through Christ, pardon for what is past, and grace for the time to come.

Teach your children early that public worship is a daty which nothing but absolute necessity ought to prevent. Take care that they go to the house of God in good time, before the service begins, and let them learn by your example, as well as your instruction, to be serious and attentive. Question them on what they have heard when they return home; remember that the seed which fell by the way-side (that is, the word which was forgotten as soon as heard,) brought forth no fruit.—Luke

viii. 5, &c.

#### ON THE NECESSITY OF CHANGING CROPS.

It is found by experience, that the same crop does not continue for many years to succeed on the same ground; and the reason of this has been generally supposed to be that the food which a particular plant delights in, is in time, all consumed, and that the plant then will no longer thrive. A different opinion now prevails as to the cause which produces this decay; it is said to be that every plant deposits a sort of slime which is poison to itself, but not injurious to other plants. The following

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remarks as applied to potatoes, proceed on the same

principle:-

Potatoes.—The reason that successive good crops of the same kind cannot be had from the same piece of ground, season after season, is said to have been proved by experiment, not to be that the plant-food in the soil is exhausted, but from the slime thrown off by them, which acts upon the same kind of plants that produce it as a sort of slow poison. Thus the slime from cabbages will greatly injure another crop of cabbages, though it will do little or no harm to peas or potatoes; while the slime from peas will injure peas, though it might not injure cabbages or turnips. When this is known, it will prevent trying two successive crops, unless the ground be so trenched and dug, as to bury the slime deeper than the roots can reach, or the ground be dug up and exposed to sun-light to evaporate the slime, as is done by fallowing, or the surface be pared and burnt, or the slime destroyed by laying the ground under water. In many parts of Ireland and Scotland, the slime from potatoes is so mixed with the soil, that a good crop of potatoes cannot be had; and hence in late years the frequent failure of the crops. In Essex, Mr. Lee informs me, the potato growers begin to feel the same evil.-Hand-Book of Gardening.

# EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

Lewes.—Our kind Vicar, the Rev. Thomas Pitman, in consequence of the Labourers' Friend Society recommending that National School boys, in the afternoon, when the season of the year permits, be taught by their masters in rural parishes, spade husbandry, with dibbling of seed, hoeing, and planting, has most kindly engaged to be answerable for the rent of an acre of land, at Eastbourne, where the boys are to be paid a trifle, to accustom them to work by measure, which is most profitable to both the employer and labourer; and also to practise them in keeping their accounts, which must often be only of fractional sums: and if those boys only are allowed to work who have been most diligent in school, they will probably be found to advance faster than if this judicious instruction in spade husbandry were not added.

George Homer, a navigator, and John Hawkins, sawyer, of Rickerscote, were lately drinking with others at a beer-shop at Rising Brook. A quarrel arose between these men on some trifling subject, and Hawkins proposed that they should decide it by a fight. They fought thirty-two rounds. In the B h 3

last round Hawkins fell senseless on the ground. Medical assistance was not obtained until half an hour after the unfortunate man had ceased to breathe. Homer was taken into custody in the course of the same night. An inquest was held on Wednesday morning, when a verdict was returned of "Manslaughter." George Stevenson, one of the seconds, attended to give evidence, but the coroner ordered him into custody, and he was committed with Homer for trial for manslaughter.—Staffordshire Advertiser.

It is proved (says the Sussex Advertiser) by the trial now giving to spade husbandry by the most respectable agriculturists in the neighbour-bood of Eastbourne, that digging land is cheaper than ploughing it. They complied with the petition of ten surplus labourers for this work at 20s. per acre, which is fully equal to three times ploughing, which costs 30s. per acre. May we not therefore hope that future arrangements will be made by these and other agriculturists to continue the system of digging, which will occupy the surplus labourers, lessen the number of horses, whose food may be given to oxen stall fed, and produce manure, on the ample supply of which the success of all farming depends.

A blacksmith has discovered that, by suspending a length of chain to one of the corners of the anvil by means of a ring, the noise of the hammer may be almost entirely deadened. This discovery would be of great importance in large towns where the noise of the hammer is so serious a

nuisance.

We regret to state that a fine little girl, daughter of Mr. Bullock of this town, was so dreadfully burnt this morning, that little hopes are entertained of her recovery. Her clothes accidentally took fire whilst standing before the fire.—Devizes Gazette.

Chambermaids should know that a piece of chain, about a quarter of a yard long, made red hot, and put into a warming-pan, is an excellent sub-

stitute for coals, while the unpleasant smell of sulphur is avoided.

VALUE OF BONE MANURE.—In the year 1831, on a thin chalky soil, in the neighbourhood of Amesbury, in Wiltshire, Mr. Devenish employed bone manure of the quality called "fine," drilled at the rate of 24 bushels per acre, with the turnip seed, on a portion of a field of about ten acres. Part of the same field was manured with spit dung, at the rate of about 20 tons per acre, another portion of the same field remaining without any manure. The Swedish turnips produced on the boned soil were of four times the value of those grown upon the land manured with spit manure. Those grown on the soil without any manure were deemed scarcely worth hoeing.—Johnson on Manure.

A gentleman named Merrit, lately exhibited a boat of a most novel description on the Serpentine River, Hyde Park. It consisted of oilcloth, and, upon being opened, assumed the form of a very beautiful boat. He crossed the water, and afterwards rowed up and down with astonishing

rapidity.

Three deaths from drinking are recorded in one of the London papers of the present week.—Salisbury Herald.

# NOTICES TO CORRESPONDENTS.

We have received E.-c.; Y.; M.A.B.; A Layman; Ecclesiasticus; E.; D. I. E.; St. Mark; H. S.; G. B.; and Origin of Castes;

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